

Believers’ Handbook to Bible Chronology and History

From Adam's year "one" to the 99th year of Abraham	2107 years.
From Abraham's year 99 to the first year of the Exodus (Gal 3:8,16-17; Genesis 17:19 ,18:18) ¹	430 years
From the year of the Exodus to year 4 of Solomon's reign (1 Kings 6:1)	480 years
Add the remainder of Solomon's 40 years' reign (1 Kings 11:42)	36 years.
Summation of the years for the 19 kings of Judah and their reigns from Jerusalem	+393 years
Then add a "one" year period for harvest after the temple's destruction (Jeremiah 40:10-12)	+1 year
Ezekiel 4:5-6 – 390+40=430 years from the start of building the Temple until its destruction	=430 years
Then add the prophetic period which comprised the Babylonian Captivity of the Jews when the Land of Judah observed its Sabbatical years of rest (65 unobserved Sabbath-years+5 unobserved Jubilees)	70 years
Finally, add the 69 Weeks of Sabbatical Periods that reach to a Messiah (which should properly begin with the year called Cyrus "one")	483 years
Total number of completed years from Adam to the Messiah of Daniel	precisely 4000 years

THE SEVEN DAYS OF CREATION

One of the Chaldean schools assumed **seven** periods, each of 240,000 **years**; that is, 1,680,000 years. Each period of 10,000 years is measured by an hour of the seven days which comprise Creation in Genesis (168: 7x24).

HEBREW.				CHALDEAN.	
Creation 7 days	...	1,680,000 years	
				From the Creation of the World	BC [Before Christ]
Gen 1:27	Adam			6 th day of Creation	3973
Gen 5:3	Seth			130	3843

¹ Exod 12:40 “*Who dwelt in* {the land of Canaan and in} *Egypt.*”– correct clarifying gloss in Sam., LXX, TgJon, T. Hieros. *Magillah*, fol. 71. 4. (p) T. Bab. *Megillah*, fol. 9. 1; cp *Jubilees*, [Galatians 3:17](#), Jos. *Ant.* ii. 15. 2,

Gen 5:6	Enosh		+105 = 235	3738
Gen 5:9	Cainan		+90 = 325	3648
Gen 5:12	Mahaleel		+70 = 395	3578
Gen 5:15	Jared		+65 = 460	3513
Gen 5:18	Enoch		+162 = 622	3351
Gen 5:21	Methuselah		+65 = 687	3286
Gen 5:25	Lamech	Adam could tell Lamech about the Garden of Eden and Lamech could have gone to the area where it was but could not enter.	+187 = 874	3099
Gen 5:28	Noah		+182 = 1056	2917
Gen 7:6	<FLOOD>		+600 = 1656	2317

	HEBREW.	CHALDEAN.
Creation	7 days	1,680,000 years
Antediluvian period ...	1,656 years, or 23×72	432,000 years, or $6,000 \times 72$
	Until the birth of Abraham . 352 years	Evechoas and Chomasbelus 5,100
Postdiluvian period {	Until the end of Genesis ... ,,	84 other Kings ... 34,080
	653	39,180, or 653 sosses.

352 years Flood to Abraham

1	Adam born
130	Seth "
235	Enos "
325	Cainan born
395	Mahalaleel born
460	Jared born
Second part, 21,600 weeks, one-quarter of the whole.	
Year of Creation.	
460	Jared born
622	Enoch "
687	Methuselah born
874	Lamech "
Third part, 40,800 weeks. All die except Noah and Shem.	
Year of Creation.	
874	Lamech born
930	Adam dies
987	Enoch translated
1042	Seth dies
1056	Noah born
1140	Enos dies
1235	Cainan "
1290	Mahalaleel dies
1422	Jared dies
1556	Shem born
1654	Lamech dies
1656	Methuselah dies
	The Deluge

(1) Adam, Seth, Enos, Cainan, and Jared: $130 + 105 + 90 + 70 + 65 = 460 = 20$

$\times 23$, or $20 \times 1,200 = 24,000$ weeks.

(2) Mahalaleel, Enoch, Methuselah: $162 + 65 + 187 = 414 = 23 \times 18$ (the fourth of the period, as in the Chaldean) $= 1,200 \times 18 = 21,600$ weeks.

(3) Lamech: $182 + 600 = 782 = 23 \times 34 = 40,800$ weeks.

The corresponding Babylonian figures relating to the ten antediluvian kings are:

The first three together 93,600 years = 18,720 lustra

The following two together, 108,000 " = 21,600 "

The remaining five (?) 230,400 " = 46,080 "

432,000 " = 86,400 "

The Bible has 86,400 weeks

The Chaldean texts have 86,400 lustra

Generation	BC	AM		NOAH		
1	2415	1558	Shem "Generations of Shem" Gen 11:10 Lamech could tell Shem about the Garden of Eden.	Ham [wife= Tashlultum?]		Japeth
	2317	1656	Average before ~450	FLOOD	New Noahic Covenant	
2	2315	1658	Arphaxad - Aram	Cush = [Menes/ Manishtushu?]	Mezraim - Canaan	Javan - Gomer
3	2280	1693	Selah - - 4 Sons of Aram	Raamah - [=Rimush] Nimrod [=Naram/Narmer?]	Casluhim - Heth, Amori	Tarshish - Ripath
	2258				ms's Sander's date for 1&2 Dynasty	
4	2250	1723	Eber	Sheba - Gilgamesh [=Kenkenes Dynasty I?]	Philistim - EB I ms's	

				Iš'ar-Damu	17	2245	-	En-entarzi	5	2245-2240
	ASSYRIAN KING			/Ibrium				Sargon (AKKAD)	56	2243 -
1	Tudiya	9	2235-2226				-2228			
2	Adamu	9	2226-2217	/Ibbi-zikir	15	2228	-			
3	Yangi	9	2217-2208				-2213			
4	Lillâmu	9	2208-2199							
5	Harharu	9	2199-2190							-2187
6	Mandaru	9	2190-2181					Rimuš	9	2187-2178
7	Imšu	9	2181-2172					Maništusu	15	2178 -
8	Haršu	9	2172-2163	KING OF MARI	#	Reign				-2163
9	Didânu	9	2163-2154	Ididiš	60	2164	-	Narâm-Sîn	37	2163 -
10	Hanû	9	2154-2145							
11	Zuabu	9	2145-2136							
12	Nuabu	9	2136-2127							-2126

	2234				Babylon founded?		
					Two tablets of astronomical omens (Enuma Anu Enlil 20 & 21) mention a lunar eclipse dated 14 Simanu at the end of the reign of Sulgi (14/III/48, total eclipse dated 28 June 1954 BCE), and a lunar eclipse dated 14 Addaru at the end of the third dynasty of Ur, which ended with the reign of Ibbi-Sîn (14/XII/24, total eclipse dated 6 March 1911 BCE). These two total lunar eclipses are separated by 42 years of reign (= 9 years of Amar-Sîn + 9 years of Šu-Sîn + 24 years of Ibbi-Sîn) and 9 months (=XII - III). During the period 2200-1850 BCE, there was only one couple of lunar eclipses spaced 42 years and 9 months apart, and visible at Ur, corresponding to the description of the astronomical omens. These two eclipses confirm the absolute dating of the reign of Hammurabi (1697-1654) and allow one to anchor the reign of Sargon of Akkad (2243-2187) .		
5	2216	1753	Peleg	“Days of Peleg” Gen 10:25			
	2211	1758		Average after ~225	THE DISPERSION		
6	2186	1787	Reu		Joktan		
7	2154	1819	Serug		12 sons of Joktan		
	2136					Mestram	founds Tanis Dynasty - Syncellus
8	2124	1849	Nahor				
					Cush	?	Menes founds Old Kingdom of Egypt?? >
9	2095	1878	Terah				
	2089				Egialeus[=Ebet?], king of the Greek city of Sicyon began his reign,		
						1990 ms's EB II	
						DR 9th or 10 th Khety IV-Pharaoh	
						whom Abraham visited- 1876-1847	
	1977	1992		Peleg dies 239			
	1967	2006		Noah dies 950			

These 292 and 361 years are the reduction to one sixtieth of the Berosian figures, which give:

For the first two kings 5100 years

For the 86 following 34,080 "

39,180 "

These 39,180 years are composed of 12 Sothic periods of 1,460 years, and of twelve lunar periods (Assyrian, "tupkot nannar") of 1,805 years. After 1,805 years the eclipses recur in the same order; and this cycle was known to the Chaldeans, not by calculation, but by actual observations and registrations of eclipses during centuries and millennia.

292 years

361 "

653 " UNTIL THE 1ST ‘FALL OF BABYLON

10,	1	1965	2008	Abraham ² Parallel w/ Nimrod?		Nahor	A city of Nahor mentioned in Ge 24:10; multiple references to city of Nahur ³ in Mari	Haran Charran: one of the cities destroyed by	
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² Abram was not born until the one hundred and thirtieth year of his father's life, for Terah was two hundred and five years old when he died, Ge 11:32 and Abram was but seventy five years of age when he went out of Haran to Canaan, Ge 12:4 and that was as soon as his father died there; and so that if seventy five are taken out two hundred and five, there will remain one hundred and thirty, in which year and not before Abram must be born

³ Only the northern route seems to reflect an Old Assyrian road as documented by the **Old Assyrian ‘itineraries’**. This identification is corroborated by information provided by two letters concerning Assyrian merchants written by Itur-Asdu, a governor residing in Nahur from the sixth till the thirteenth year of Zimri-Lîm (1775–1762 BC) (Guichard 2008). They clearly indicate that the road passed through the territory of the city of Nahur, where a miksum-tax was levied on the merchandise. According to an Old Babylonian itinerary (Hallo 1964) Nahur was also located on a main caravan road during the **Old Babylonian** period, on a stretch starting at Apum and going through Amaz and Nahur to Luha, a city that is often mentioned in the correspondence from Nahur. the most likely candidate for the location of Nahur is the impressive site of Tell Ailun [Anatolia and the Jazira during the Old Assyrian Period, (*Publication de l’Institut Historique et Archéologique Néerlandais de Stamboul* 111), Istanbul, 43–53.] On the basis of the remaining 15 texts, Nashef reconstructed the following sequence of

			=Narmer? Dynasty I		Letter [NW corner of "Khabur Triangle], and Ramses iii Medinet Habu List # 49	Rabshakeh, king of Assyria (2Kgs 19:12; Isa 37:12). Merchants of Haran traded with Tyre (Eze27:23)	
	1947	2026	Reu dies 239				
	1924	2049	Serug dies 230				
	1890	2083	Terah dies 205	FAMINE Gen 12:10 Gilgamesh Famine?	Abraham Enters Promised Land -Kenkenes? Dynasty I		
	1879	2094		Ishmael	Kemuel +brothers- Lot		
	1877	2096	Arpachshad dies 438				
Covenant confirmed	1866	2107	Gal 3:16-17=Gen 17:7-19 Average age after ~112	Sodom&GomorraH	[Judgments of destruction both occurring after an interval of ten generations]		
11 2	1865	2108	Isaac		Shem could tell Abram and Isaac what his grandfather Lamech shared about the Garden of Eden, and first-hand about the flood		
	1847	2126	Selah dies 433				
	1828	2145	Sarah dies 127				
	1815	2158	Shem dies 600				
				FAMINE Gen 26:1	//Sesochris-Neferkaseker Famine?? Dynasty II		
12 3	1805	2168	Jacob Thutmose III, in seventeen elaborate campaigns succeeded in completely conquering Syria and Canaan. Among the numerous places mentioned in his lists are Y-'k-b-'a-ra ... equivalent to the Semitic Jacob-el	12 sons Ishmael-Esau	Aram - Moab&BenAmmi Dynasty II -	//w/Inachus/Weneg?? Eusebius,Jerahmeel 1858-1802 Hoeh	
					12th Amenemhat I 1800-1770 DR		
	1790	2183	Abraham dies 175				
	1786	2187	Eber dies 464				
	1775				ms's dynasties 9-11 - EB III		
13 4				Esau slays Nimrod??			
	1749	2224		Ishmael dies 130			

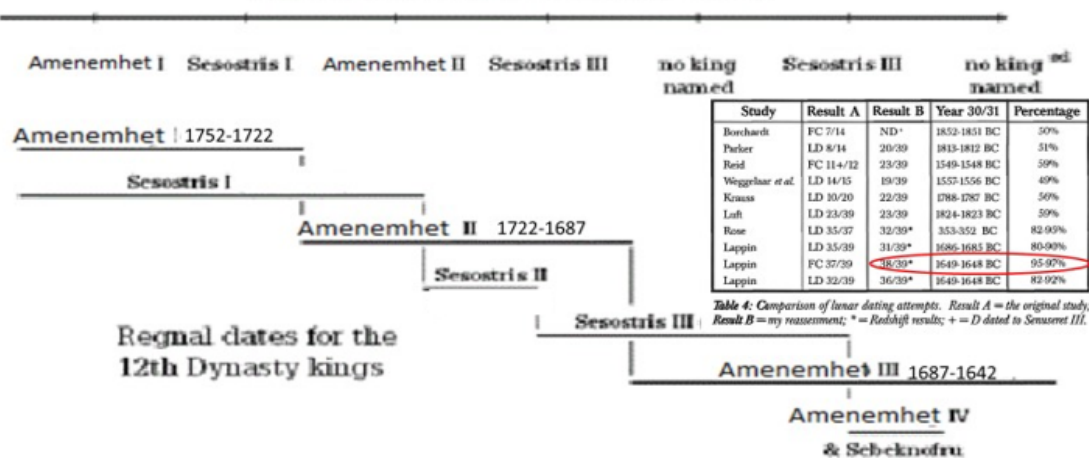
stations located on the Mesopotamian part of the trek, set in an order starting from Assur: ASSUR – Sadduatum – Razama sa Bura – Abidiban – Qattara – Razama sa Uhakim – Kaluzanum – Adubazum – Daraqum – Apum – Amaz – Nahur – Ela/uhut/Luhayu – Abrum – Burallum – Haqa – Zalpa – Buruddum – Hahhum; According to Forlanini, at least three variant routes existed on this section of road: – a southern one, via Pahudar/Puhidar, – a central one, via Amaz and Nahur, – and a northern one, via Buruddum

n°	HATTI	reign	#	HANA (MARI)	reign	#	ASSYRIA	reign	#
1	Ḫurmeli	1750-1730	[20]	?			(MEC A)	1775-1745	
2	Ḫarpatiwa	1730-1710	[20]	Yaggid-Lîm	1738-1716	22	Ērišu II (n°38)	1722-1712	10
3	Inar	1710 -	[20]	Yahdun-Lîm	1716-1699	17	Šamši-Adad I	1712 -	33
		-1690		Sumu-Yamam	1699-1697	2			
				Samsi-Addu	1697-1687	10			
4	Waršama	1690 -	[20]	Yasmah-Addu	1687-1680	7		-1680	
		-1670		Zimri-Lîm I	1680-1667	13	Išme-Dagan I	1680-1670	10
5	Pithana	1670-1650	[20]	Yâpaḫ-Šumu-Abu	1667-1654	13	BABYLONIA	reign	
6	Anitta	1650 -	[20]	Iši-Šumu-Abu	1654-1641	13	Samsu-iluna	1654 -	38
		-1630		Yadiḫ-Abu	1641-1626	15			
7	Zûzu	1630-1610	[20]	Muti-Huršana ?	1626 -	13			
	HITTITE	reign	#		-1613			-1616	
1	Ḫuzziya I	1605-1585	[20]	Kaštiliašu (I)	1613-1591	22	Abi-ešuḫ	1616-1588	28
	Tudḫaliya?	1585-1565	[20]	Šunuhru-Ammu	1591-1575	[16]	Ammiditana	1588 -	37
	PU-Šarruma?	1565-1550	[15]	Ammi-madar	1575-1559	[16]		-1551	
2	Labarna	1550 -	[16]	Idi-Abu	1559-1543	[16]	Ammišaduqa	1551 -	21
		-1534		Zimri-Lim II	1543-1527	[16]		-1530	
3	Hattušili I	1534-1519	[15]	Kasapan	1527-1511	[16]	Samsuditana	1530 -	31
4	Muršili I	1519-1499	[20]	Kuari	1511 -	[16]		-1499	
5	Ḫantili I	1499-1494	[5]		-1495		Agum II	1503 -	16
6	Židanta I	1494-1494	<1	Hanaya / Ya'usa	1495 -	[15]			
7	Ammuna	1494-1484	[10]	MITANNIAN	-1485			-1487	
8	Ḫuzziya II	1484-1484	<1	Sinia/ Šutarna I	1485 -		Burna-Buriaš I	1487 -	16
9	Telipinu	1484-1479	[5]	(Sa'itarna)	-1480				
10	Alluwamna	1479-1474	[5]	Qiš-Addu /	1480 -	[25]		-1471	
11	Ḫantili II	1474-1469	[5]	Barattarna I	-1475		Kaštiliaš III	1471 -	16
12	Taḫurwaili I	1469-1469	<1						
13	Židanza (II)	1469-1462	[7]						
14	Ḫuzziya III	1462-1455	[7]						
15	Muwatalli I	1455-1448	[7]		-1455			-1455	
16	Tudḫaliya I	1448-1428	[20]	Iddin-Kakka	1455-1430	[25]	Ulam-Buriaš	1455-1439	16
17	Hattušili II	1428-1413	[15]	Išar-Lim	1430 -	[25]	Agum III	1439-1423	16
18	Tudḫaliya II	1413-1383	[30]		-1405				
19	Arnuwanda I	1393-1368	[25]	Iggid-Lim	1405-1380	[25]			
20	Tudḫaliya III	1368-1353	[15]	Išiḫ-Dagan	1380-1355	[25]			
21	Šuppiluliuma I	1353-1322	31	Ahuni	1355-1330	[25]			
22	Arnuwanda II	1322-1322	<1	Hammurapi	1330 -	[25]			
23	Muršili II	1322-1295	27		-1305				
24	Muwatalli II	1295-1275	20	Pagiru	1305-1280	[25]	Adad-nêrârî I	1302 -	31
25	Urhi-Teshub	1275-1268	7	Mitanni attacked	1280 -	15		-1271	
26	Hattušili III	1268-1241	27	Collapse of Mitanni	-1265		Shalmaneser I	1271-1242	29
27	Tudḫaliya IV	1241-1209	32	Tukulti-Ninurta I				1242-1206	36

	1720 1719 1718	2253 2254 2255	Levi At Karnak, Thutmose III lists the names Jacob-El, Joseph-El and Levi-El as places or ethnic groups over which he claims dominion.			Ruben born to Leah Simeon born, L born to Leah--- Dan born to Bilhah		
	1717	2256		Judah*		born to Leah		
	1716	2257				Naphtali born to Bilhah--- Gad to Zilpah		
	1715	2258	Issachar			Asher to Zilpah born to Leah		
	1714	2259	Joseph			Eliphaz/Reuel		
		2276				Joseph in EGYPT	Thutmose III, in seventeen elaborate campaigns succeeded in completely conquering Syria and Canaan. Among the numerous places mentioned in his lists are .. <i>Y-s-p-'a-ra</i> , .. equivalent to the Semitic ... Joseph-el .	
14 , 5			Job	Perez*	Kohath	Amalek&Teman/Zerah	If the Assyrian years were lunar before the reign of Tiglath-pileser I (1115-1076), this makes it possible to slightly correct the reign of Šamši-Adad I (1712-1680), yet as this Amorite king died in the 17th year of King Hammurabi , then this synchronism fixes the dating of this Babylonian king (1697-1654). This dating does not correspond to the “Middle Chronology” but, on the other hand, exactly satisfies the astronomical dating of the Ammisaduqa tablet on Venus, according to the “Ultra-Low Chronology”.	

JACOB b. 1805					Amenemhat I R: 1752-1722		ESAU
LEVI b. 1718	ISSACHAR b. 1717	JOSEPH b. 1714			<u>Senusret I</u> <u>Amenemhet II</u> R: 1722-1687 <u>Senusret III</u>	Sinuhe	//JEUSH
Kohath	JOB	>1683 MANASSEH			<u>Amenemhet III</u> R: 1687-		
1675 Jacob and sons enter Egypt — APPOINTED HYKSOS REGENT						1684—Joseph 2 nd in command	
1658 Jacob adopts Ephraim & Manasseh before death					<u>Amenemhet III</u> R: -1642		
Amram	Job's 7 sons	Machir					
1604 JOSEPH adopts Machir's children before death							
Moses b. 1516	Job's sons' sons Jobs' great-grandchildren	Gilead					
1436							
d. 1396							

DATES OF KINGS NAMED ON THE BERLIN STELE



1688	2288		Isaac dies 180		Dynasty III		
1684	2289			7 YEARS OF PLENTY	Sacfr/Joseph = Soufis-Comates? 66/29	1706-1677 //1684-1618	
~1685 ~1687		Manasseh		Ephraim			
					12th Amenemhat III DR 1682-1637		
1677	2296			7 YEARS OF FAMINE	Job/Jashub ben Issachar Soufis ii/ Cheop//Djoser Dynasty III	1677-1614 //1688-1659	DR Joseph appointed vizier 1670
1675	2298			ISRAEL Enters Egypt			
1672					Dodecarchy=Jacob's 12 // Lachares/Amenemh iii Dynasty XII	1672-1650//1691-1642	
	~1667		~Machir		Ephraim = Chephren/Khafre? Machir = Moscheres/Mycinerus /Menkaure? 63/31	1667 BC Sesostri's Famine Joseph ms's	
15, 6	1664	2307			FALL OF ANCIENT BABYLON		

Chronology (BCE):	Ultra-Low	Assyrian King List		Low	Middle	High
Fall of Ur	1912	lunar	luni-solar	1944	2008	2064
Reign of Hammurabi	1697-1654	1697-1654	1712-1669*	1729-1686	1793-1750	1849-1806
Reign of Ammisaduqa	1551-1530			1583-1562	1647-1626	1703-1682
Fall of Babylon	1499	(1499)	(1514)	1531	1595	1651

Abstract. The formation of an absolute chronology for the ancient Near East depends upon identifying the recorded observations of ancient astronomers. The author investigates connection between the Venus observations and nine ancient solar and lunar eclipses. The Middle Chronology for the fall of Babylon 1595 BC is too long; the Ultra-Low chronology (1499 BC) is too short. The new chronology is proposed starting with 1547 BC.

1649		Machir regency	~Amram	Tahan	Num 26:29	[Joseph co-regency 1649-1618 overlap w/Machir]	
1658	2315		Jacob dies 147	Laadan Ammihud			
						ms's 1614 BC Emperor Chin's 10 suns	
1604	2369	Gilead	Joseph dies 110		JOSEPH adopts Machir's children before death (Gen 50:23)		
1618						Succeeds Ephraim as sole ruler 1618-1587	

	1587					Machir dies?	
	1560						
	~1550					ms's Sesostri's III Start of Babylon I LB I	
	1536				Pharaohs who knew not Joseph	Nephercheres 6	Dynasty V

	1530						Pepi the Great 94	
16, 7	1519 1516 1476	2454 2457 2497		/Ram*	Aaron/ Moses	Elishama	-Born during Oppression Pharoah -born during the 1st-born massacre -Moses flees next pharaoh	
17, 8				Amminadab*	Eleazar/ Phinehas/	Nun Joshua		
18							1452 BC ms's Kha-Ankh-Ra - Thirteenth Dynasty catastrophes EB IV - MB I Exodus catastrophes	13th or 16th Dudimos- Exodus took place in 1447-1450 DR
EXODUS	1436	2537				- Moses returns to next pharaoh	Unas Acheskos Okaras/ Merenre Nemtyemsaf II /Menthuthuphis	
19, 9	1434	2539		/Nahshon*		The Land Spied Out	[Caleb 40]	
							1399 BC MB II A Joshua catastrophe; the battle; stones from heaven; The sun stands still.	
20, 10	1396	2577		/Salmon*	Aaron dies 123 Moses dies 120	Rahab * Hesbon Captured		

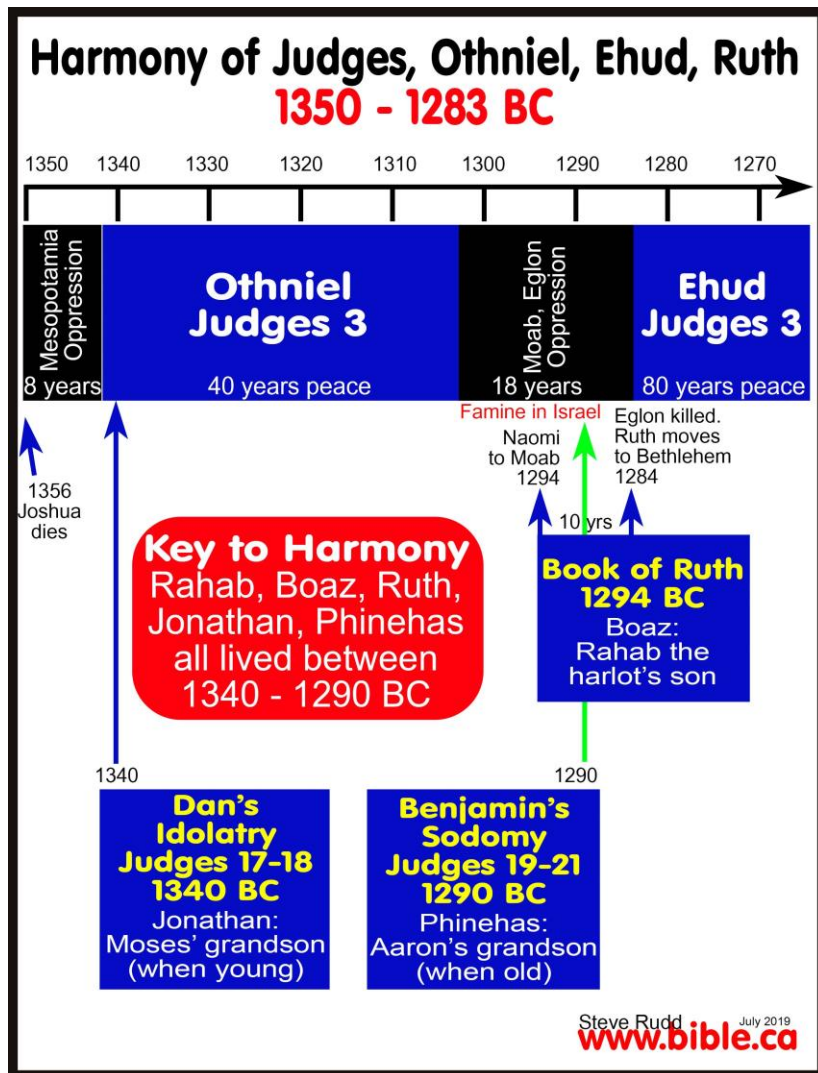
	1396	2577			Hesbon Captured	[Caleb 78]	
	1389	2584			Land divided “ And the Land had rest ” Jos 11:23,14:15	[Caleb 85]	
					Joshua d 110 [Jos		
					Eleazar d 130		
					JUDGE	OPPRESSOR	
	1367-59	2603			“ Israel did evil ” [Jdg 3:7] [Phinehas priest] Jdg 20:1-11	Chushanrithaim of Mesopotamia 8 Jdg 3:8	
	1359-19			“a deliverer” 3:19	Othniel [Caleb’s brother] 40 Jdg 3:11	“ And the Land had rest ” Jdg 3:11	
						1345 BC ms's Hyksos MB II B Kenaz catastrophe striking the Amorites blind	
	1319-01				“ Israel AGAIN did evil ” [Jdg 3:12]	Eglon/Moab 18 Jdg 3:14	
	1301-1221			“a deliverer” 3:15	Ehud 80 Jdg 3:30 Benjamin	“ And the Land had rest ” Jdg 3:30	
						1292 BC ms's Expulsion of the Hyksos - Othniel as Judge. Time of Mitanni strength	
						1238 BC ms's Begin 17&18 MB II C Deborah/Thuthmose III event*1	
						Ruth famine here or 1129 Earthquake at the time of Shalmanezar 1 ?	
,11				Obed		[Shamgar “a deliverer” 3:31]	
	1221-01				“ Israel AGAIN did evil ” [Jdg 4:1]	Jabin Opp 20 Jdg 4:3 [Ends with “Phaeton Event”?]	
	1201-1161			-----	Deborah 40 Jdg 5:31 Ephraim	“ And the Land had rest ” Jdg 5:31	

	1173				Eli Born	
,12	1161-54			Boaz*	FAMINE “Israel did evil” [Jdg 6:1]	Midianite Opp. 7 Jdg 6:1
						1158 BC ms’s “New Moon” festival in twenty third year of Thutmose III LB I Deborah catastrophe*2 - <i>Santorini/Thera eruption; End of Middle Bronze IIC, MMIII, and MH periods; Very widespread destruction, including Alaca Huyuk, Boghazkoy, Alishar, Lachish, Mirsin, Knossos, HAZOT, Belitin, Tell Duweir, etc ?</i>
	1154-14			“a deliverer” 6:14	Gideon 40 Jdg 8:28 , Manasseh	“And the Land had rest” Jdg 8:28
	1144-41			-----		Abimelech 3
	1141-1118			“a deliverer” 10:1	Tola 23 Jdg 10:1-2 Ephraim	-----
						1129 BC ms’s LB II A Aud/Gideon catastrophe; Ruth famine here or 1238
	1118-1096			-----	Jair 22 Jdg 10:3, Gilead	-----
	1115-1075			-----	Eli becomes Priest/Judge 40 1Sam 4:18	
	1114-1096 1114-1074				“Israel AGAIN did evil” [10:6] “Israel AGAIN did evil” [Jdg 13:1]	AMMONITE OPPRESSION 18 Jdg 10:7-8 Ends with Jephthah PHILISTINE OPPRESSION 40 Jdg 10:7, 13:1
	1096			-----	Jephthah 6 Jdg 12:7, starting 300 years after conquest of Heshbon Jdg 11:26	-----
,13	1090			Jesse*	Ibzan 7 Jdg 12:8-9	-----
	1083				Elon 10 Jdg 12:11	-----
				“a deliverer”	Samson 20 15:20, 16:31	
						1076 BC ms’s Akhenaten stimulus Samuel catastrophe . <i>Cause of famine during El Amarna period; Cause of chaos after rule of Tiglathpileser I. ?</i>
	1075				[Ahitub becomes Priest]	Isrealites loses Ark – Eli dies at 98
	1074-75 J.Y					Israel regains ark
	1073			-----	Abdon 8 Jdg 12:13-14	-----
						Begin 21-25 dynasties ms’s
	1065				End of Abdon’s judgeship	
	1056				Samuel	God’s Hail-Victory - 1Sam 7 End of Philistine Oppression

	1040			“a deliverer” [1Sam 9:16]	Sam	[Ahimelech Priest]	
,14	1030			David* The victory stele in Aramaic known as the “house of David” inscription, discovered at Tel Dan; Avraham Biran and Joseph Naveh, “An Aramaic Stele from Tel Dan,” <i>IEJ</i> 43 (1993), pp. 81–98, and idem, “The Tel Dan Inscription: A New Fragment,” <i>IEJ</i> 45 (1995), pp. 1–18. An ancient Aramaic word pattern in line 9 designates David as the founder of the dynasty of Judah in the phrase “house of David” (2 Sam 2:11 and 5:5; Gary A. Rendsburg, “On the Writing ביתדד [BYTDWD] in the Aramaic Inscription from Tel Dan,” <i>IEJ</i> 45 [1995], pp. 22–25; <i>Raging Torrent</i> ,		In the second inscription, the Mesha Inscription, the phrase “house of David” appears in Moabite in line 31 with the same meaning: that he is the founder of the dynasty. There David’s name appears with only its first letter destroyed, and no other letter in that spot makes sense without creating a very strained, awkward reading (André Lemaire, “‘House of David’ Restored in Moabite Inscription,” <i>BAR</i> 20, no. 3 [May/June 1994]: pp. 30–37. David’s name also appears in line 12 of the Mesha Inscription (Anson F. Rainey, “Mesha’ and Syntax,” in J. Andrew Dearman and M. Patrick Graham, eds., <i>The Land That I Will Show You: Essays on the History and Archaeology of the Ancient Near East in Honor of J.</i>	The third inscription, in Egyptian, mentions a region in the Negev called “the heights of David” after King David (Kenneth A. Kitchen, “A Possible Mention of David in the Late Tenth Century B.C.E., and Deity *Dod as Dead as the Dodo?” <i>Journal for the Study of the Old Testament</i> 76 [1997], pp. 39–41; <i>IBP</i> , p. 214 note 3, which is revised in “Corrections,” pp. 119–121; “Sixteen,” p. 43). In the table on p. 46 of <i>BAR</i> , David is listed as king of Judah.

				p. 20, under “Ba’asha . . .”; <i>IBP</i> , pp. 110–132, 265–77; “Sixteen,” pp.41–43)	<i>Maxwell Miller</i> . (JSOT Supplement series, no. 343; Sheffield, England:Sheffield Academic, 2001), pp. 287–307; <i>IBP</i> , pp. 265–277; “Sixteen,” pp. 41–43).	
	1024-25 J.Y					
						1022 BC .ms’s LB II B David's early days, Psalmic catastrophes –; <i>End of Late Palace period</i> ; Heracleon sack of Troy; Jason and the Argonauts; Fire in the sky at time of Simbar -Hihu of Babylon; El Amarna periond ends. ?
	1002 - ?				Samuel dies 1Sam 25:1 ⁴	

⁴ According to *Juchasin* fol. 11. 1, Saul died two years after Samuel, to which agrees Clemens of Alexandria {*Stromat.* 1. 1. p. 325}; and according to the Jews {*Schulchan Aruch*, par. 1. c. 580. sect. 2}, he died the twentieth of Ijar



24	2973	1000 [B.C.] 974-75 J.Y	David 40 2Sa 5:4, 1Ki 2:11	2Sam 3:18 [a deliverer of Israel] [Abiathar Priest]		
				969 BC - ms's King David pestilence; Stimulation to build the Temple in Jerusalem; Famine in Israel the subject of the Stela of Merneptah , <u>Father-in-law of Solomon</u> ; "Israel without seed." Ramesses III is Shishak	. <i>Bad omens observed under Nabu-Mukin- Apli in Babylon; The Trojan War, Troy VI(h.) destroyed by earth -quake ?</i>	
25,15	3013	960 [B.C.]	Solomon 40 1Ki 11:42			
	3017	956 [B.C.] 924-25 J.Y	Temple starts, 1Kgs 6:1	430 year countdown [Ezekiel 4.6]		
				19th Ramesses II=Shishak, King of Egypt (1 Kings 14:25f;		

				2 Chronicles 12:2-9) 943-877 DR		
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	Am	BC	JUDAH		ISRAEL
26,1 6	305 3 am	920 BC	Rehoboam 17 920-904 34+17= 51	Rehoboam , Kg1 11:43 of Naamah an Ammonitess, Kg1 14:21	Jeroboam 22
27,1 7	307 0	903 BC	Abijam 3 yr1= J's 18 th [17+1] 903-901 51+3= 54	Abijam begins to rule Judah in Jeroboam's 18th year (1 Kings 15:1-2) called Abijam, as in Kg1 14:31 , Abijah , Ch2 12:16 and Abia, Ch1 3:10 , Matt 1:7 . - of Maachah, the daughter of Abishalom, Kg1 15:2 called Michaiiah, the daughter of Uriel, Ch2 13:2	
28,1 8	307 3	900 BC	Asa 41 yr1= J's 20 th [920 BC- 20=900 BC] 900-860 54+41= 95	Asa begins to rule in Judah Jeroboam's 20th year (1 Kings 15:9-10) who was a good king 2 Chronicles 14:6 " the land had rest "	
	307 5	898	[900 BC-2=898 BC]	Nadab begins to rule Israel in Asa's 2nd year (1 Kings 15:25)	Nadab 2 [920 BC-22=898 BC]
	307 6	897	[900 BC-3=897 BC]	Baasha begins to rule Israel in Asa's 3rd year (1 Kings 15:33) Ithobal of Tyre founds city of Botrys in Phoenicia and 895-863 BC	Baasha 24 [Nadab reigns yr 898, dies in 2 nd yr, 897=1 st yr of Baasha]
		874	[900 BC-26=874 BC]	Elah begins to rule Israel in Asa's 26th year (1 Kings 16:8)	Elah 2 [Baasha reigned from the third to the twenty-sixth year of Asa, i.e., not quite twenty-four years, but only twenty-three years and a few months, so his son Elah reigned from the twenty-sixth to the twenty-seventh year of Asa, i.e., not quite two years.]
		873	[900 BC-27=873 BC]	Zimri rules Israel for 7 days in Asa's 27th year (1 Kings 16:15). This is also the year Tibni and Omri begin rival reigns in Israel following Zimri's suicide (1 Kings 16:21-22).	Zimri <1 [4 yr civil war]
		869	[900 BC-31=869 BC]	Omri prevails over Tibni and begins the first year of his SOLE reign over Israel in Asa's 31st year (1 Kings 16:22-23)	Omri 12 [reckoning from his rebellion against Zimri, civil war with Tibni 4 yrs, +8 years solo reign, 6 in Tirzah] Assyrians refer not only to him as a king of Israel (<i>ANET</i> , pp. 280, 281), but also to the later rulers of that territory as kings of "the house of Omri" and that territory itself literally as "the house of Omri" (<i>Raging Torrent</i> , pp. 34, 35; <i>ANET</i> , pp. 284, 285). The Mesha Inscription also refers to Omri as "the king of Israel" in lines 4-5, 7 (Dearman, <i>Studies</i> , pp. 97, 100-101; <i>COS</i> , vol. 2, p. 137; <i>IBP</i> , pp. 108-110, 216; "Sixteen," p. 43.
		862	[900 BC-38=862 BC] Regnal Yrs 31,32,33, 34,35,36,37,38=8 yrs, 869-862 BC	Ahab begins to rule Israel in Asa's 38th year (1 Kings 16:29)	Ahab 22 862 BC Some years earlier Wen-Amun under Ramesses XI visits Zikerbaal/ Sicharbus of Byblos, first husband of Elissa, future founder of Carthage - Famine at the time of Ahab; Terror of Jehovah in Judah ---- End of Iron Age 1; End of Troy VII9(b)i; Destruction of the army of Ben Hadad of Aram; Confusion in Babylon under Nabu-Apal-Iddina ??

29,1 9	311 4	859	Jehoshaphat 25 [900 BC-41=859 BC] 859-835 95+25=120	Jehoshaphat begins to rule Judah in Ahab's 4th year (1 Kings 22:41-42) Kg1 15:24 whom Asa begat of Azubah, the daughter of Shilhi, Kg1 22:42 . He also was a very good prince	[862,861,860,859=4 yrs] Shalmaneser III of Assyria, Regnal Year 4, expels King 857/856 Shalmaneser III, RY6, kills 10,000 men of King Ahab of circa 853 Shalmaneser III, RY18, overthrows Hazael of Syria, and 841/840	
		842	[859 BC-17=842 BC, Co-regency yr 1 with son Joram [not counted in Joram's 8 yr solo reign]	Ahaziah begins to rule Israel in Jehoshaphat's 17th year (1 Kings 22:51)	Ahaziah 2 [~2 year co-regency with Ahab, parts of years 842 and 841]	
		841		Jehoram begins to rule Israel in Jehoshaphat's 18th year (2 Kings 3:1), which was also the 2nd year of Judah's Jehoram co-regency (2 Kings 1:17)	Jehoram 12 [We can infer that Joram reigned 11 whole uncontested calendars, but started a full 15 year reign with 3-4 years of consolidating his legitimacy, similar to Omri]	
30,2 0	313 9	834	Joram 8 [859 BC-25=834 BC; begin 1 st year in 835, completes 1 st full calendar year 834] 834-827 120+8=128	Jehoram begins to rule Judah in Jehoram's (of Israel) 5th year (2 Kings 8:16-17) Joram Matt 1:8 ; called Jehoram, Kg1 22:50 to whom his father gave the kingdom, because he was the firstborn, Ch2 21:3 .	[his 5 th uncontested year] Earliest settlement at Carthage by Ezor and Karchedon, c. 828 according to Philistus of Syracuse. (traders?) Egyptian emissary Abimilki at Tyre sends ten c. 825 despairing letters to the Akhet-aten (el Amarna) court of Pharaoh Akhnaten in Egypt and sails for Carthage	
31,	314 7	826	Ahaziah 1 [834 BC-8=826 BC; begin 1 st year in 827, completes 1 st full calendar year 826] 129	=Jehoahaz begins to rule Judah in Jehoram's (of Israel) 12th year (2 Kings 8:25-26) or 11 th whole year (2 Kings 9:29)		
	314 7	826	Athaliah 7 2Ki 11:3-4 826-820 136	Jehu begins to rule Israel after killing Jehoram (2 Kings 9:24), and Athaliah begins to rule Judah after Jehu kills Jehoahaz (2 Kings 9:27) Jehu 28	Founding of Carthage by Dido 824 Dido brought women for wives	
31	315 4	819	Jehoash 40 819-780 176	Jehoash begins to rule Judah in Jehu's 7th year (2 Kings 12:1) Fall of Troy 808 Aeneas wandered for 7 years	808 BC ms's .IRON II Defeat of Joash and the restoration of the Temple -- Jeroboam II; Uzziah -- End of Troy VII(b)ii in conflagration; the end of Iron Age IIA	
			Aeneas met Queen Dido in 7th summer after the fall of Troy 802 Aeneas crushed the warrior BC nations in Italy in 3 year war		Ascanius, son of Aeneas, carried the 799 government from Lavinium to make a strong fortress in Alba Longa after King Ilus of Troy, reigned 30 years. The name carried down to Iulius (Julius) Caesar	
		796		Jehoahaz begins to rule Israel after Jehoash's (of Judah) 23rd year (2 Kings 13:1)	Jehoahaz 17 [Jehu reigns 28 complete year between 825-797, with months in 826 and 796 on either side]	
		781		Jehoash begins to rule Israel after Jehoash's (of Judah) 37th year (2 Kings 13:10)	Jehoash 16 [Jehoahaz reign 15 whole yrs between '96-'82, with partial years in 797 & 781] Tell al-Rimah inscription of Adad-Nirari III, king of Assyria (r. 810–783 sic), which mentions "the tribute of Joash [= Iu'asu] the Samarian" (Stephanie Page, "A Stela of Adad-Nirari III and Nergal-Ereš from Tell Al Rimah," <i>Iraq</i> 30 [1968]: pp. 142–145, line 8, Pl. 38–41; RIMA 3, p. 211, line 8 of A.O.104.7; <i>Raging Torrent</i> , pp. 39–41).	

32	319 4	779	Amaziah 29 779-751 176+29=205	Amaziah begins to rule Judah in Jehoash's (of Israel) 2nd year (2 Kings 14:1-2) Silvius, stepbrother of Ascanius, 769 Aeneas to Romulus contains reigned in Alba Longa the alleged space of 300 years!	Jehoash 2 whole years 781-780, 780-779
		764		Jeroboam II begins to rule Israel in Amaziah's 15th year (2 Kings 14:23)	Jeroboam II 40 [[777-737]] 41 [a deliverer] 2 Kings 13:5 & 2Ki 14:27 . 2 Kings 13:13, etc., in the seal of his royal servant Shema, discovered at Megiddo (WSS, p. 49 no. 2; <i>IBP</i> , pp. 133–139, 217; “Sixteen,” p. 46).
				Romulus, son of Mars and the priestess Ilia, founder and first King of Rome, reigned 37 years 753 Ceremony of Palilia on 21 April commemorated the marking out of walls around the Palatine Hill Hut footings on Palatine Hill dated to mid 8th Century BC relate to settlement of Romulus Mid 8C Archaeologists found no evidence to support settlement 3 centuries earlier	754/755 Sheshonq I; Osorkon II; King Pedubast I; Sixth year of Pedubast, therefore twentieth year of Psusennes I/ Amenemope era -- Earthquake of Uzziah, plus leprosy - Leprosy at the time of Bocchoris/ Bakenranef; Ashur Dan III epidemic of plague; End of Iron Age IIB; Era of foundation of Rome at which time the sun was disrupted; Blood rained the the city and plague was rampant during reign of Romulus; If the quotation "his death occurred in the 54th year of his age." refers to the time from the founding of Rome, it was a time of "thunder and lightning"; if from the time of his birth, this also was a time of "omens."
33,2 1	322 3	750	Uzziah , 52 751-699 257	Uzziah begins to rule Judah in Jeroboam's 27th year (2 Kings 15:1-2) aka Ozias Matt 1:8 ; called Uzziah , Ch2 26:1 and Azariah, Kg2 15:1 Phoenicians found Gadir, 80 years after fall of Troy c. 728 Phoenicians found Utica c. 720 Numa Pompilius, a Sabine from 716 A peace-loving man, he Cures, choice of people & Senate codified religious practices for peace	From this statement we learn that Jeroboam ii was made co-regent with Jehoash in 777 BC The inscribed stone seals of two of his royal servants: Abiyaw and Shubnayaw (more commonly called Shebanyaw); WSS, p. 51 no. 4 and p. 50 no. 3, respectively; <i>IBP</i> , pp. 153–159 and 159–163, respectively, and p. 219 no. 20 (a correction to <i>IBP</i> is that on p. 219, references to WSS nos. 3 and 4 are reversed); “Sixteen,” pp. 46–47. Cf. also his secondary burial inscription from the Second Temple era (<i>IBP</i> , p. 219 n. 22).
		712		Zachariah begins to rule Israel in Uzziah's 38th year (2 Kings 15:8)	Zachariah <1 [[25 YEAR INTERREGNUM]] From this statement we learn that there was an interregnum of 25 years between Jerboam ii and Zachariah
		711	From these statements we learn that Zacariah's 6-month reign overlapped 712-711	Shallum rules Israel for one month in Uzziah's 39th year (2 Kings 15:13), and is succeeded by who begins to rule Israel in Uzziah's 39th year (2 Kings 15:17)	Shallum <1 Menahem 10 [711-701] Calah Annals of Tiglath-pileser III. Annal 13, line 10 refers to “Menahem of Samaria” in a list of kings who paid tribute (<i>ITP</i> , pp. 68–69, Pl. IX). Tiglath-pileser III's stele from Iran, his only known stele, refers explicitly to Menahem as king of Samaria in column III, the right side, A: “[line 1] The kings of the land of Hatti (and of) the Aramaeans of the western seashore . . . [line 5] Menahem of Samaria.” (<i>ITP</i> , pp. 106–107). See also <i>Raging Torrent</i> , pp. 51, 52, 54, 55, 59; <i>ANET</i> , p. 283
				Sargon of Assyria, RY15, tribute of 7 kings of Cyprus 706 Phoenicians colonise Motya Island, West Sicily Before 700	701 BC Pharaoh So at the time of Hosea, therefore Shoshenq I the first ruler of an Assyrian Dynasty (not Libyan_ put in place at the time of the invasion of Tiglathpileser III under his Governor Idi_Bi'ilu. Hence the Shoshenq Prince of Me in the Piankhy Stela is the man installed by the Assyrians. The destruction of Sennecherib's army; The flood of Tirhaka (possibly 13= years later, but unlikely).
		700		Pekahiah begins to rule Israel in Uzziah's 50th year (2 Kings 15:23)	Pekahiah 2
		698		Pekah begins to rule Israel in Uzziah's 52nd year (2 Kings 15:27)	Pekah 20 [begins reign at the end of 698]. Inscriptions of Tiglath-pileser III. Among various references to “Pekah,” the most explicit concerns the replacement of Pekah in Summary Inscription 4, lines 15–17: “[line 15] . . . The land of Bit-Humria . . . [line 17] Peqah, their king [I/they killed] and I installed Hoshea [line 18]

					[as king] over them” (<i>ITP</i> , pp. 140–141; <i>Raging Torrent</i> , pp. 66–67).
34,2 2	327 5	698	Jotham , 16 698-683 257+16=275	Jotham begins to rule Judah in Pekah's 2nd year (2 Kings 15:32-33) Joatham Matt 1:9; Jotham, Kg2 15:7 of Jerushah, the daughter of Zadok, Kg2 15:33.	[Pekah counts his reign from first full year] Tiglath-pileser's Summary Inscription 4, described in preceding note 18, where Hoshea is mentioned as Pekah's immediate successor
35,2 3	329 1	682	Ahaz , 16 682-667 291	Ahaz begins to rule Judah in Pekah's 17th year (2 Kings 16:1-2) Achaz , or Ahaz, Kg2 15:38 to him the sign was given, and the famous prophecy of the Messiah, Isa 7:14.	Tiglath-pileser III's Summary Inscription 7, reverse, line 11, refers to "Jehoahaz of Judah" in a list of kings who paid tribute (<i>ITP</i> , pp. 170–171; <i>Raging Torrent</i> , pp. 58–59). The Bible refers to him by the shortened form of his full name, Ahaz, rather than by the full form of his name, Jehoahaz, which the Assyrian inscription uses. Cf. the unprovenanced seal of 'Ushna', more commonly called 'Ashna', the name Ahaz appears (<i>IBP</i> , pp.163–169, with corrections from Kitchen's review of <i>IBP</i> as noted in "Corrections," p. 117; "Sixteen," pp. 38–39 n. 11).
		678		Hoshea kills Pekah in Jotham's 20th year (<u>2 Kings 15:30</u>). Note: it's important to observe Scripture nowhere indicates Hoshea began to rule over Israel immediately after killing Pekah Tullus Hostilius, a war-like Latin, 673 Tullus attacked Alba Longa attacked Alba Longa, led to combat again one year after the of 3 Horatii and 3 Curatii combat, to total destruction in 667 BC	The Hebrew read "in-years 20 of-Jotham" – no mention of his reign [which expired 4 years prior], but the 20th year of his era beginning, with his reign. The inspired writer references Jotham's era rather than Ahaz' because that latter has yet to be introduced in the narrative [[7 YEAR INTERREGNUM]] Tiglathpileser (III) records in his monuments that Hoshea has been deposed and that he had restored him to power. Who was king during those years? The Bible does not reveal the answer - - but the Assyrian records do! The king was Ahab (ii) who perished in his wars with Assyria's Shalmaneser III (Kurkh Monolith "Battle of Qarqar"). A Jerusalem bulla published in 2017 is inscribed with the name "Ahab son-of Menahem"
		669		Hoshea begins to rule Israel in Ahaz's 12th year (<u>2 Kings 17:1</u>), 7 years after he killed Pekah	Hoshea 9 [Hoshea counts his reign from first full year]
36,2 4	330 7	666	Hezekiah 29 666-638 291+29=320	Hezekiah begins to rule Judah in Hoshea's 3rd year (2 Kings 18:1-2) Ezekias, or Hezekiah, Kg2 16:20 him Ahaz of Abi, the daughter of Zachariah, Kg2 18:2. singular favour from God to have fifteen years added to his days, Isa 38:5.	The Rassam Cylinder of Sennacherib (in this inscription, <i>Raging Torrent</i> records frequent mention of Hezekiah in pp. 111–123; <i>COS</i> , pp. 302–303). It mentions "Hezekiah the Judahite" (col. 2 line 76 and col. 3 line 1 in Luckenbill, <i>Annals of Sennacherib</i> , pp. 31, 32) and "Jerusalem, his royal city" (ibid., col. 3 lines 28, 40; ibid., p. 33)The Bull Inscription from the palace at Nineveh (<i>ANET</i> , p. 288; <i>Raging Torrent</i> , pp. 126–127) also mentions "Hezekiah the Judahite" (lines 23, 27 in Luckenbill, <i>Annals of Sennacherib</i> , pp. 69, 70) and "Jerusalem, his royal city" (line 29; ibid., p. 33). Royal bulla of Hezekiah, king of Judah, discovered in the Ophel excavations of Eilat Mazar. Imperfections along the left edge of the impression in the clay contributed to a delay in correct reading of the bulla until late in 2015. An English translation of the bulla is: "Belonging to Heze[k]iah, [son of] 'A[h]az, king of Jud[ah]" online article by the Hebrew University of Jerusalem, "Impression of King Hezekiah's Royal Seal Discovered in Ophel Excavations South of Temple Mount in Jerusalem," December 2, 2015; Robin Ngo, "King Hezekiah in the Bible: Royal Seal of Hezekiah Comes to Light," <i>Bible History Daily</i> (blog), originally published on December 3, 2015; Meir Lubetski, "King Hezekiah's Seal Revisited," <i>BAR</i> , July/August 2001.
		662		Shalmaneser III ⁵ laid siege against Samaria in Hezekiah's 4th year, which was Hoshea's 7th year (2 Kings 18:9)	Shalmaneser III's year 14 -- 722-721, spring-to-spring reckoning -- king Shalmaneser III sent 120,000 troops across the Euphrates to crush a revolt, which had suddenly developed along the shores of the Eastern Mediterranean. His attack met with brilliant success. The next three years

⁵ Shalmaneser V only reigned 5 years, not long enough to execute this 3 year siege, and then wage war against Tyre, including a five-year siege of the famous emporium, as Josephus records ("Antiquities", book IX, chap. 14.)

					are silent in Shalmaneser's annals.
	331 4	660		Samaria fell to Assyria in Hezekiah's 6th year, which was Hoshea's 9th year (2 Kings 18:10) Phoenicians colonise Ibiza, Balearic Islands 654/653	FALL OF THE KINDOM OF ISRAEL
				Ancus Martius, grandson on his mother's side of Numa Pompilius. Ostia founded 639 Kypselus overthrew Bacciads of Corinth in mid 7th C. BC, provides links with Demaratus	648 BC ms's Flood of Shoshenq III after possibly the same event in his fifteenth year .Falling fire and famine in Arabia at the time of Ashurbanipal; "Moon eclipse" of the Prince of Amurru causing an evil disturbance; The "omen" or "lack of omen" of Takelot I in his fifteenth year; King Osorkon, Usermare Setepenamon Si-se, also refers to a great flood
37,2 5	333 6	637 5	Manasseh , 5 637-583 Of Meshullemeth, the daughter of Haruz of Jotbah, 2Ki 21:19 . He was a very wicked prince. 375	This would be the last year of Hezekiah's 29 year reign and start of Manasseh's rule over Judah (2 Kings 18:2 Manasseh was twelve years old when he began to reign, so that he was born Hezekiah's illness (2Ki 20:1). Tarquinius Priscus, Lucius, an Etruscan, was formerly Lucamon of Tarquini, and elected king, assassinated by sons of Ancus Marcius Phoenicians colonise Sardinia c. 630 Phoenicians circumnavigate Africa c. 600 BC	Inscriptions of Assyrian kings Esarhaddon (<i>Raging Torrent</i> , pp. 131, 133, 136) and Ashurbanipal (ibid., p. 154). "Manasseh, king of Judah," according to Esarhaddon, was among those who paid tribute to him (Esarhaddon's Prism B, column 5, line 55; R. Campbell Thompson, <i>The Prisms of Esarhaddon and Ashurbanipal</i> [London: Trustees of the British Museum, 1931], p. 25; <i>ANET</i> , p. 291). Also, Ashurbanipal records that "Manasseh, king of Judah" paid tribute to him (Ashurbanipal's Cylinder C, col. 1, line 25; Maximilian Streck, <i>Assurbanipal und die letzten assyrischen Könige bis zum Untergang Niniveh's</i> , [Vorderasiatische Bibliothek 7; Leipzig: J. C. Hinrichs, 1916], vol. 2, pp. 138–139; <i>ANET</i> , p. 294
38,2 6	339 1	582	Amon , 2 582-581 377	This would be the last year of Manasseh's 55 year reign and start of Amon's rule over Judah (2 Kings 21:1).	
39,2 7	339 3	580	Josiah 31 580-550 Josias , or Josiah of Jedidah, the daughter of Adaiah of Boscath, 2Ki 22:1 . He was a very pious king, and was prophesied of by name some hundreds of years before he was born, 1Ki 13:2 . 377+31= 408	This would be the last year of Amon's 2 year reign and possible start of Josiah's rule over Judah (2 Kings 21:19).	Hilkiah , high priest during Josiah's reign, within, 2 Kings 22:4, etc., in the City of David bulla of Azariah, son of Hilkiah (WSS, p. 224 no. 596; <i>IBP</i> , pp. 148–151; 229 only in [50] City of David bulla; "Sixteen," p. 49). ⁶ Shaphan , scribe during Josiah's reign, 2 Kings 22:3, etc., in the City of David bulla of Gemariah, son of Shaphan (WSS, p. 190 no. 470; <i>IBP</i> , pp. 139–146, 228). Azariah , high priest during Josiah's reign, within, 1 Chronicles 5:39, etc., in the City of David bulla of Azariah, son of Hilkiah (WSS, p. 224 no. 596; <i>IBP</i> , pp. 151–152; 229). Servius Tullius instituted the 578/ An Etruscan, he forced the census, built a wall around the 579 Latins to join in building the Viminal Hill, and reigned 44 yrs, Temple of Diana on the sons of Tarquin Priscus assassinated Aventine Hill him
	340 6	567		Jeremiah began his prophecy in Josiah's 13th year (Jeremiah 1:2 and 25:3)	3 . Ezekiel 4:6 and Jeremiah 25:3 meaning: Forty years until the fall of Judah to Babylon starting with the warning messages by Jeremiah and Ezekiel that began in the 13 th year of Josiah.
		554			~ Fall of Nineveh [27 yrs before Jerusalem]
		549		Pharaoh Necho fights Assyria at the Euphrates; Josiah dies	

⁶ Analysis of the clay of these bullae shows that they were produced in the locale of Jerusalem (Eran Arie, Yuval Goren, and Inbal Samet, "Indelible Impression: Petrographic Analysis of Judahite Bullae," in *The Fire Signals of Lachish: Studies in the Archaeology and History of Israel in the Late Bronze Age, Iron Age, and Persian Period in Honor of David Ussishkin* [ed. Israel Finkelstein and Nadav Na'aman; Winona Lake, Ind.: Eisenbrauns, 2011], p. 10, quoted in "Sixteen," pp. 48–49 n. 34).

40	342 4	549	Jehoahaz , <1	This would be the last year of Josiah's 31 year reign and start of Jehoahaz's 3 month rule over Judah (2 Kings 22:1).	Note: as above, it's possible Jehoahaz began to rule in year 367 rather than year 366, however in this case it doesn't really matter because the Jeremiah synchronism (year 348 to year 370) provides a bridge around Jehoahaz's reign. King Jehoiakim was "put into bands" by Pharaoh-Necho and made a tributary vassal to him (2Ki 23:33), and all the land from the river of Egypt even unto the Euphrates was brought under his sway																																										
41,2 8	342 4	549	Jehoiakim , 11 549-538 408+11= 419	Jehoahaz's 3 month reign ends and Jehoiakim starts to rule over Judah (2 Kings 23:30-31). Note: the start of Jehoiakim's rule is found by working backwards from the synchronism of year 370.	Jechonias is the same with Jehoiakim, the son of Josias, called so by Pharaohnecho, when he made him king, whose name before was Eliakim, 2Ki 23:34 begat of Zebudah, the daughter of Pedaiah of Rumah, 2Ki 23:36 . Gemariah , official during Jehoiakim's reign, Jeremiah 36:10, etc., in the City of David bulla of Gemariah, son of Shaphan (WSS, p. 190 no. 470; <i>IBP</i> , pp. 147, 232).																																										
	342 8	545	1st deportation [2kg 24:1,Dan 1:1f]	Jeremiah's 23rd year of prophecy is synchronized to Jehoiakim's 4th year as Judah's king, which was also Nebuchadnezzar's 1st year as Babylon's king (Jeremiah 25:1-3)																																											
		539			Jer 52:28 This <i>is</i> the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty: [3023]																																										
42,2 8	343 5	538	Jehoiachin's 3 month reign	<p>This would be the last year of Jehoiakim's 11 year reign (2 Kings 23:36) and the start of Jehoiachin's 3 month rule over Judah (2 Kings 24:8). This was also the 1st year of Jehoiachin's captivity which is also synchronized to Nebuchadnezzar's 8th year (2 Kings 24:12).</p> <table border="1"> <thead> <tr> <th>Size</th><th>Date</th><th>King of Judah</th><th>Number taken</th><th>Key Captives</th><th>Results/ Comments</th></tr> </thead> <tbody> <tr> <td>1 Minor</td><td>545</td><td>Jehoiakim</td><td>Few (Dan 1:3)</td><td>Daniel, 3 friends & nobility & royalty</td><td>Tribute imposed. Egypt powerful.</td></tr> <tr> <td>2 Moderate</td><td>539</td><td>Jehoiakim</td><td>3023 (Jer. 52:28)</td><td></td><td>Minor deportation</td></tr> <tr> <td>3 Major</td><td>538</td><td>Jehoiachin</td><td>10,000 (2 Kings 24:14)</td><td>Jehoiachin, Ezekiel, Mordecai</td><td>Large deportation. Zedekiah</td></tr> <tr> <td>4 Minor</td><td>529</td><td>Zedekiah</td><td>832 (Jer. 52:29)</td><td></td><td>Before destruction</td></tr> <tr> <td>5 Major</td><td>528</td><td>Zedekiah</td><td>ca. 10,400 (2 Kings 25:11)</td><td>Zedekiah</td><td>Jerusalem & temple destroyed</td></tr> <tr> <td>6 Minor</td><td>523</td><td></td><td>745 (Jer. 52:30)</td><td></td><td>4 years after Jerusalem's destruction</td></tr> </tbody> </table>	Size	Date	King of Judah	Number taken	Key Captives	Results/ Comments	1 Minor	545	Jehoiakim	Few (Dan 1:3)	Daniel, 3 friends & nobility & royalty	Tribute imposed. Egypt powerful.	2 Moderate	539	Jehoiakim	3023 (Jer. 52:28)		Minor deportation	3 Major	538	Jehoiachin	10,000 (2 Kings 24:14)	Jehoiachin, Ezekiel, Mordecai	Large deportation. Zedekiah	4 Minor	529	Zedekiah	832 (Jer. 52:29)		Before destruction	5 Major	528	Zedekiah	ca. 10,400 (2 Kings 25:11)	Zedekiah	Jerusalem & temple destroyed	6 Minor	523		745 (Jer. 52:30)		4 years after Jerusalem's destruction	Four Babylonian administrative tablets regarding oil rations or deliveries, during his exile in Babylonia (<i>Raging Torrent</i> , p. 209; <i>ANEHST</i> , pp. 386–387). Discovered at Babylon, they are dated from the tenth to the thirty-fifth year of Nebuchadnezzar II, king of Babylonia and conqueror of Jerusalem. One tablet calls Jehoiachin "king" (Text Babylon 28122, obverse, line 29; <i>ANET</i> , p. 308). A second, fragmentary text mentions him as king in an immediate context that refers to "[. . . so]ns of the king of Judah" and "Judahites" (Text Babylon 28178, obverse, col. 2, lines 38–40; <i>ANET</i> , p. 308). The third tablet calls him "the son of the king of Judah" and refers to "the five sons of the king of Judah" (Text Babylon 28186, reverse, col. 2, lines 17–18; <i>ANET</i> , p. 308). The fourth text, the most fragmentary of all, confirms "Judah" and part of Jehoiachin's name, 2Ki 24:14 He captured all Jerusalem, all the generals, all the soldiers (10,000 prisoners), and all the craftsmen and smiths. Only the poorest people of the land were left.
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43			Zedekiah , 1 1 538-527 419+11= 430	Tarquinius, Lucius 'Superbus', son of Tarquinius, and last king of Rome 535/ Tarquinius, never legitimized, ruled as a tyrant, and was forced into exile 534	Nebuchadnezzar II , king, 2 Kings 24:1, etc., in many cuneiform tablets, including his own inscriptions. See <i>Raging Torrent</i> , pp. 220–223; <i>COS</i> , vol. 2, pp. 308–310; <i>ANET</i> , pp. 221, 307–311; <i>ABC</i> , p. 232. The Neo-Babylonian Chronicle series refers to him in Chronicles 4 and 5 (<i>ANEHST</i> , pp.415, 416–417, respectively). Chronicle 5, reverse, lines 11–13, briefly refers to his conquest of Jerusalem("the city of Judah") by defeating "its king" (Jehoiachin), as well as his appointment of "a king of his own choosing" (Zedekiah) as king of Judah.																																										
		528	Jer 32:1 The word that came to Jeremiah from	Synchronism of Zedekiah's 10 th year & Nebuchadnezzar 18 th year (Jeremiah 32:1)	Shelemiah, father of Jehucal the official, late 7th century, Jeremiah 37:3 ; 38:1 and 32 . Jehucal (= Jucal), official during Zedekiah's reign, Jeremiah 37:3 ; 38:1 only, both referred to in a bulla discovered in the																																										

			the LORD in the <u>tenth year of Zedekiah</u> king of Judah, which <i>was</i> the eighteenth year of Nebuchadnezzar. <u>2</u> For then the king of Babylon's army besieged Jerusalem		City of David in 2005 (Eilat Mazar, "Did I Find King David's Palace?" <i>BAR</i> 32, no. 1 [January/February 2006], pp. 16–27, 70; idem, <i>Preliminary Report on the City of David Excavations 2005 at the Visitors Center Area</i> [Jerusalem and New York: Shalem, 2007], pp. 67–69; idem, "The Wall that Nehemiah Built," <i>BAR</i> 35, no. 2 [March/April 2009], pp. 24–33, 66; idem, <i>The Palace of King David: Excavations at the Summit of the City of David: Preliminary Report of Seasons 2005-2007</i> [Jerusalem/New York: Shoham Academic Research and Publication, 2009], pp. 66–71).
		527		Fall of Jerusalem synchronized to Zedekiah's 11th year (Jeremiah 39:2) and Nebuchadnezzar's 19th year (2 Kings 25:8, Jeremiah 52:12) Tarquinius Sextus, son of Superbus, 509 Expelled from Rome Election of two consuls began Roman Republic	Pashhur, father of Gedaliah the official, late 7th century, <u>Jeremiah 38:1 and 34</u> . Gedaliah, official during Zedekiah's reign, <u>Jeremiah 38:1</u> only, both referred to in a bulla discovered in the City of David in 2008. See "Corrections," pp. 92–96; "Sixteen," pp. 50–51 Nebo-sarsekim, chief official of Nebuchadnezzar II , fl. early 6th century, Jeremiah 39:3, in a cuneiform inscription on Babylonian clay tablet BM 114789 (1920-12-13, 81). Michael Jursa discovered this Babylonian reference to the biblical "Nebosarsekim, the Rab-saris" (<i>rab ša-rēši</i> , meaning "chief official") of Nebuchadnezzar II (r. 604–562). Jursa identified this official in his article, "Nabu-šarrūssu-ukīn, <i>rab ša-rēši</i> , und 'Nebusarsekim' (Jer. 39:3)," <i>Nouvelles Assyriologiques Breves et Utilitaires</i> 2008/1 (March): pp. 9–10 (in German). Nergal-sharezer (= Nergal-sharušur the Sinmagir = Nergal-šarru-ušur the simmagir), officer of Nebuchadnezzar II, early sixth century, Jeremiah 39:3, in a Babylonian cuneiform inscription known as Nebuchadnezzar II's Prism (column 3 of prism EŠ 7834, in the Istanbul Archaeological Museum). See ANET, pp. 307–308; Rocio Da Riva, "Nebuchadnezzar II's Prism (EŠ 7834): A New Edition," <i>Zeitschrift für Assyriologie und Vorderasiatische Archäologie</i> , vol. 103, no. 2 (2013): 204, Group 3. Nebuzaradan (= Nabuzeriddinam = Nabû-zēr-iddin), chief officer of Nebuchadnezzar II, early sixth century, 2 Kings 25:8, etc. & Jeremiah 39:9, etc., in a Babylonian cuneiform inscription known as Nebuchadnezzar II's Prism (column 3, line 36 of prism EŠ 7834, in the Istanbul Archaeological Museum). See ANET, p. 307; Rocio Da Riva, "Nebuchadnezzar II's Prism (EŠ 7834): A New Edition," <i>Zeitschrift für Assyriologie und Vorderasiatische Archäologie</i> , vol. 103, no. 2 (2013): 202, Group 1.
		501		Synchronism of Jehoiachin's 37 th year of captivity to Evil-merodach's 1st year as king of Babylon. According to the Biblical account this would make Nebuchadnezzar's reign 43 years, which is exactly what Ptolemy's Canon claims.	Evil-merodach (= Awel Marduk, = Amel Marduk), king, r. 561–560, 2 Kings 25:27, etc., in various inscriptions (<i>ANET</i> , p. 309; <i>OROT</i> , pp. 15, 504 n. 23). See especially Ronald H. Sack, <i>Amel-Marduk: 562-560 B.C.; A Study Based on Cuneiform, Old Testament, Greek, Latin and Rabbinical Sources</i> (Alter Orient und Altes Testament, no. 4; Kevelaer, Butzon & Bercker, and Neukirchen-Vluyn, Neukirchener, 1972).

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3461/509/8/yr 37 [[-468]]	Vat 4956 establishes the 37th year of Nebuchadnezzar as Nebuchadnezzar's campaign against Egypt.	Funerary statue of Nes-hor (contemporary of Hophra/Apries) in south Egypt report devastating invasion down to Elephantine	Ezek 29:10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate...11 No foot of man shall pass through it, nor foot of beast shall pass through it [the NILE], neither shall it be inhabited forty years . 12 And I will make the land of Egypt desolate in the midst of the countries [that are] desolate, and her cities among the cities that are laid waste shall be desolate forty years : and I will scatter the Egyptians among the nations, and will disperse them through the countries.13 Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered. When the Nile floods excessively, movement on land all but stops. "No foot of man or beast passes over it." We should therefore interpret the initial clauses of Ezekiel 29:11 as a reference to a Nile flood, probably one of unprecedented proportions, and translate the verse accordingly as an inferential statement.	Josephus reports this Invasion in <i>Antiquities of the Jews</i> 10.9.5-7 According to Ezekiel the Babylonian siege of Tyre preceded the invasion of Egypt by only a few years. And in the view of most scholars it immediately followed the 2nd captivity of Judah. It is therefore dated in a very specific time frame. G. A. Cooke, in the prestigious <i>International Critical Commentary</i> on Ezekiel, sums up the consensus opinion. "After he (Nebuchadnezzar) had sacked Jerusalem, he resolved to punish Tyre, and laid siege to it for thirteen years... according to the Phoenician sources quoted by Josephus (<i>Antiquities</i> x. II. I: c. <i>Apion</i> I, 21.)"																																											

Year				
3421/544/Yr - 3		2Ki 24:1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: ...		
3423/546/Yr - 1	Dan 1:1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.	then he turned and rebelled against him.		
3424/545/Yr 1	Dan 1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God : which he carried <u>into the land of Shinar</u> to the house of his god; and he brought the vessels into the treasure house of his god. 3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring <i>certain</i> of the children of Israel, and of the king's seed,	2Ch 36:6 : "Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon. Nebuchadnezzar also carried off the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon."	Jer 36:1 And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, <i>that</i> this word came unto Jeremiah from the LORD, saying, 2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.	Jer 25:1 The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon ;... 46:2 Against Egypt, against the army of Pharaoh Necho king of Egypt, which was by the river Euphrates in Carchemish , which

	and of the princes;			Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.
3430/539/Yr 7			Jer 52:28 This <i>is</i> the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty: [3023]	
3431/538/Yr 8		2Ki 24:12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.	Eze 1:1 Now it came to pass in the thirtieth year, in the fourth <i>month</i> , in the fifth <i>day</i> of the month, as I <i>was</i> among the captives by the river of Chebar, <i>that</i> the heavens were opened, and I saw visions of God. 2 In the fifth <i>day</i> of the month, which <i>was</i> the fifth year of king Jehoiachin's captivity ,	
529?	Beginning of Siege of Tyre			
3440/528/Yr 18			Jer 52:29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons: [832]	Jer 32:1 The word that came to Jeremiah from the LORD in the <u>tenth year of Zedekiah</u> king of Judah, which <i>was</i> the eighteenth year of Nebuchadrezzar. 2 For then the king of Babylon's army besieged Jerusalem
3441/527/Yr 19			2Ki 25:8 And in the fifth month, on the seventh <i>day</i> of the month, which <i>is</i> the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: 9 And <u>he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great <i>man's</i> house burnt he with fire.</u>	
3445/522/Yr 23			Jer 52:30 In the three and twentieth year of Nebuchadrezzar, Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons:[745] all the persons <i>were</i> four thousand and six hundred.	
516-509	"The Insanity of Nebuchadnezzar"		"At the same time that my sanity was restored, my honour and splendour were returned to me for the glory of my kingdom. My advisers and nobles sought me out, and I was restored to my throne and became even greater than before." (Dan. 4:36) He not only regained his kingdom, he enlarged it. He immediately began plans to invade Egypt!	
	Business documents dated in the thirty-fifth, fortieth, forty-first, and forty-second years of Nebuchadnezzar, speaking of the sale to Tyrians , of commodities like sesame, cattle, dates, etc., have been excavated		<p>The diagram is a horizontal timeline with vertical lines marking events. From left to right: 'Battle at Carchemish', '1st Jewish Captivity', '2nd Jewish Captivity & Exile', '13 year siege of Tyre', '7 year mania of Nebuchadnezzar', 'Invasion of Egypt' (marked with a vertical line), and 'Egyptian exile'.</p>	
3461/509/8/yr 37 [[-468]]	Vat 4956 establishes the 37th year of Nebuchadnezzar as Nebuchadnezzar's campaign against Egypt.	Funerary statue of Nes-hor (contemporary of Hophra/Apries) in south Egypt report devastating invasion down to Elephantine	<p>Ezek 29:10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate...11 No foot of man shall pass through it, nor foot of beast shall pass through it [the NILE], neither shall it be inhabited forty years. 12 And I will make the land of Egypt desolate in the midst of the countries [that are] desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.13 Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered.</p> <p>When the Nile floods excessively, movement on land all but stops. "No foot of man or beast passes over it." We should therefore interpret the initial clauses of Ezekiel 29:11 as a reference to a Nile flood, probably one of unprecedented proportions, and translate the verse accordingly as an inferential statement.</p>	Josephus reports this Invasion in <i>Antiquities of the Jews</i> 10.9.5-7 According to Ezekiel the Babylonian siege of Tyre preceded the invasion of Egypt by only a few years. And in the view of most scholars it immediately followed the 2nd captivity of Judah. It is therefore dated in a very specific time frame. G. A. Cooke, in the prestigious <i>International Critical Commentary</i> on Ezekiel, sums up the consensus opinion. "After he (Nebuchadnezzar) had sacked Jerusalem, he resolved to punish Tyre, and laid siege to it for thirteen years... according to the Phoenician sources quoted by Josephus (<i>Antiquities</i> x. II, I; c. <i>Apion</i> I, 21.)"ii

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456 9 - c [B.C.]	Fall of Babylon; Cyrus year 1 +9 Ezra 1:1 , 2 Chronicles 36:22 Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying... Ezra 5:13 However, in the first year of Cyrus king of Babylon, King Cyrus issued a decree to build this house of God. [Ezra 6:3] Isaiah 44:28 Who says of Cyrus, “ He is My shepherd, And he shall perform all My pleasure , Saying to Jerusalem, “ You shall be built ,” And to the temple, “ Your foundation shall be laid .”	Ezr 1:1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia <table><tr><th>month</th><th>[A]</th><th>[B]</th><th>King according to the Nabonidus Chronicle</th></tr><tr><td>7</td><td>IV</td><td>17</td><td>[14] [A] Nabonidus King of Babylon</td></tr><tr><td>8</td><td>V</td><td></td><td>[B] Belsharzur Coregent of Babylon (Dn 5:30)</td></tr><tr><td>9</td><td>VI</td><td></td><td></td></tr><tr><td>10</td><td>VII</td><td>0</td><td>[13] [A] Cyrus King of Lands</td></tr><tr><td>11</td><td>VIII</td><td></td><td>[B] Ugbaru (Darius the Mede) Governor (King) of Babylon (Dn 5:31-6:1)</td></tr><tr><td>12</td><td>IX</td><td></td><td></td></tr><tr><td>1</td><td>X</td><td></td><td></td></tr><tr><td>2</td><td>XI</td><td></td><td></td></tr><tr><td>3</td><td>XII</td><td></td><td></td></tr><tr><td>4</td><td>I</td><td>1</td><td>[1] Year 1 of Cyrus/ Ugbaru (Ezr 1:1; Dn 9:1)</td></tr><tr><td>5</td><td>II</td><td></td><td>Order to rebuild the Temple by Cyrus (Ezr 1:1-2)</td></tr><tr><td>6</td><td>III</td><td></td><td>All the people gathered in Jerusalem (Ezr 3:1)</td></tr><tr><td>7</td><td>IV</td><td></td><td></td></tr><tr><td>8</td><td>V</td><td></td><td></td></tr><tr><td>9</td><td>VI</td><td></td><td></td></tr><tr><td>10</td><td>VII</td><td></td><td>Ugbaru, King of Babylon, died on 11/VIII/01</td></tr><tr><td>11</td><td>VIII</td><td></td><td></td></tr><tr><td>12</td><td>IX</td><td></td><td>[A] Cyrus King of Babylon, King of Lands</td></tr><tr><td>1</td><td>X</td><td>***</td><td>[B] Cambyses King of Babylon, King of Lands</td></tr><tr><td>2</td><td>XI</td><td></td><td></td></tr><tr><td>3</td><td>XII</td><td></td><td></td></tr><tr><td>4</td><td>I</td><td>2</td><td>1</td></tr><tr><td>5</td><td>II</td><td></td><td>Beginning of the rebuilding of the Temple (Ezr 3:8-10)</td></tr></table>	month	[A]	[B]	King according to the Nabonidus Chronicle	7	IV	17	[14] [A] Nabonidus King of Babylon	8	V		[B] Belsharzur Coregent of Babylon (Dn 5:30)	9	VI			10	VII	0	[13] [A] Cyrus King of Lands	11	VIII		[B] Ugbaru (Darius the Mede) Governor (King) of Babylon (Dn 5:31-6:1)	12	IX			1	X			2	XI			3	XII			4	I	1	[1] Year 1 of Cyrus/ Ugbaru (Ezr 1:1; Dn 9:1)	5	II		Order to rebuild the Temple by Cyrus (Ezr 1:1-2)	6	III		All the people gathered in Jerusalem (Ezr 3:1)	7	IV			8	V			9	VI			10	VII		Ugbaru, King of Babylon, died on 11/VIII/01	11	VIII			12	IX		[A] Cyrus King of Babylon, King of Lands	1	X	***	[B] Cambyses King of Babylon, King of Lands	2	XI			3	XII			4	I	2	1	5	II		Beginning of the rebuilding of the Temple (Ezr 3:8-10)	Ezr 4:5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. 6 And in the reign of Ahasuerus , in the beginning of his reign, wrote they <i>unto him</i> an accusation against the inhabitants of Judah and Jerusalem. 7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia;	Zerubbabel 456-398 HP Jeshua Daniel 1:21 Thus Daniel continued until the first year of King Cyrus. Daniel 6:28 So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.	3517
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455	Ezr 3:8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak... to set forward the work of the house of the LORD	– Isaiah 45:1 “Thus says the Lord to His Anointed, To Cyrus, whose right hand I have held— To subdue nations before him And loose the armor of kings, To open before him the double doors, So that the gates will not be shut:		Cambyses starts 8 yr co-regency Cyrus> Darius> Xerxes> Artaxerxes [No Cambyses]	3518																																																																																																
454	Dan 10:1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing <i>was</i> true, but the time appointed <i>was</i> long; and he understood the thing, and had understanding of the vision		Ezr 4:5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, ...																																																																																																		
447-411 ~36 c	<table><tr><th>month</th><th>regnal year</th><th>King</th></tr><tr><td>6</td><td>III</td><td>36 10 Darius I / Xerxes I</td></tr><tr><td>7</td><td>IV</td><td></td></tr><tr><td>8</td><td>V</td><td></td></tr><tr><td>9</td><td>VI</td><td></td></tr><tr><td>10</td><td>VII</td><td></td></tr><tr><td>11</td><td>VIII</td><td></td></tr><tr><td>12</td><td>IX</td><td>Death of Darius (8 December 486); revolt of Psamtik III in Egypt</td></tr></table>	month	regnal year	King	6	III	36 10 Darius I / Xerxes I	7	IV		8	V		9	VI		10	VII		11	VIII		12	IX	Death of Darius (8 December 486); revolt of Psamtik III in Egypt	<table><tr><th>reign</th><th>Marduka's role according to the years of Darius' reign</th><th>Reference</th></tr><tr><td>14</td><td></td><td></td></tr><tr><td>13</td><td>Construction of the other palace of Darius I at Persepolis</td><td></td></tr><tr><td>14</td><td></td><td></td></tr><tr><td>15</td><td></td><td></td></tr><tr><td>16</td><td></td><td></td></tr><tr><td>17</td><td>Supplied by Marduka</td><td>PF 489; PF 1581</td></tr><tr><td>18</td><td>From the Marduka</td><td>PF 273</td></tr><tr><td>19</td><td>Whose apportionments are set by Marduka</td><td>PF 991</td></tr><tr><td>20</td><td>Supplied by Marduka; Whose apportionments are set by Marduka</td><td>PF 941; PF 1794</td></tr><tr><td>21</td><td>Whose apportionments are set by Marduka</td><td>PF 1183</td></tr><tr><td>22</td><td>Marduka delivered; Supplied by Marduka</td><td>PF 81; PF 863</td></tr><tr><td>23</td><td>Supplied by Marduka</td><td>PF 790; PF 1236</td></tr><tr><td>24</td><td>Supplied by Marduka (Xerxes was governor of Parthia according to</td><td>PF 412;</td></tr><tr><td>25</td><td>PF-NN 1657 and was likely married to princess V'ashti)</td><td></td></tr></table>	reign	Marduka's role according to the years of Darius' reign	Reference	14			13	Construction of the other palace of Darius I at Persepolis		14			15			16			17	Supplied by Marduka	PF 489; PF 1581	18	From the Marduka	PF 273	19	Whose apportionments are set by Marduka	PF 991	20	Supplied by Marduka; Whose apportionments are set by Marduka	PF 941; PF 1794	21	Whose apportionments are set by Marduka	PF 1183	22	Marduka delivered; Supplied by Marduka	PF 81; PF 863	23	Supplied by Marduka	PF 790; PF 1236	24	Supplied by Marduka (Xerxes was governor of Parthia according to	PF 412;	25	PF-NN 1657 and was likely married to princess V'ashti)		... even until the reign of Darius king of Persia...	Rhesa –Meshullam ?443-377 [Luke 3/1Chr 3:19 Nehemiah 10:7]	3526																											
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411-395 16 S (26)	Xerxes Ezra 4:6 And in the reign of Ahasuerus , in the beginning of his reign, wrote they <i>unto him</i> an accusation against the inhabitants of Judah and Jerusalem...	<table><tr><td>26-0</td><td>Accession of Xerxes and building of his New Palace in Persepolis</td><td>BM 30589, 42567</td></tr><tr><td>27-1</td><td></td><td></td></tr><tr><td>28-2</td><td></td><td></td></tr></table>	26-0	Accession of Xerxes and building of his New Palace in Persepolis	BM 30589, 42567	27-1			28-2			...		3547																																																																																							
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409	Est 1:3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, <i>being</i> before him:	<table><tr><td>29-3</td><td>Queen V'ashti is repudiated</td><td>Esther 1:3</td></tr><tr><td>30-4</td><td>Marduka is royal scribe of Uštannu (Governor of Babylon and</td><td>Amherst 258</td></tr><tr><td>31-5</td><td>Beyond the River</td><td></td></tr><tr><td>32-6</td><td>Hirivukka wrote (the tablet), the receipt from Mardukka he received</td><td>PT 1</td></tr><tr><td>33-7</td><td>Xerxes' wedding with Esther</td><td>Esther 2:16-17</td></tr></table>	29-3	Queen V'ashti is repudiated	Esther 1:3	30-4	Marduka is royal scribe of Uštannu (Governor of Babylon and	Amherst 258	31-5	Beyond the River		32-6	Hirivukka wrote (the tablet), the receipt from Mardukka he received	PT 1	33-7	Xerxes' wedding with Esther	Esther 2:16-17																																																																																				
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405	Est 2:16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which <i>is</i> the month Tebeth, <u>in the seventh year of his reign.</u>	<div>30- 4 <i>[Marduka is royal scribe of Uistannu / Governor of Babylon and</i> Amherst 258</div> <div>31- 5 <i>Beyond the River</i></div> <div>32- 6 <i>[Hirirukka wrote (the tablet), the receipt from Mardukka he received</i> PT 1</div> <div>33- 7 <i>Xerxes' wedding with Esther</i> Esther 2:16-17</div>			
398	Est 3:7 In the first month, that <i>is</i> , the month Nisan, <u>in the twelfth year of king Ahasuerus</u> , they cast Pur, that <i>is</i> , the lot, before Haman from day to day, and from month to month, <i>to</i> the twelfth <i>month</i> , that <i>is</i> , the month Adar.	<div>34- 8</div> <div>35- 9</div> <div>36-10 <i>Death of Darius I (December</i> BM 72574</div> <div>11 <i>Plot against Xerxes</i> Esther 2:21-23, 3:7</div> <div>12 <i>Forced labour upon the land and the isles of the sea</i> Esther 10:1</div> <div>13 <i>Mordecai died</i> Esther 10:2</div> <div>14</div> <div>15</div> <div>16 <i>Battle of Salamis (September</i></div> <div>17 <i>Battle of Plataea (August</i></div> <div>20 <i>Siege of Eion, fall of Skyros, battle of Naxos (Last Xerxes' wars)</i> Life of Theseus §§35,36</div> <div>21 <i>Death of Xerxes and Darius A (24</i> BM 32234</div>			
395-363 32S(41)	Artaxerxes i 4:7 <u>And in the days of Artaxerxes</u> wrote Bishlam,	<div>1 Artaxerxes I met by Themistocles Thucydides I:98,137</div> <div>1 X 1 0 5 King Artaxerxes I / Prime minister Artabanu</div> <div>2 XI (22) 6 met by Themistocles (Thucydides I:98,137)</div> <div>3 XII 7</div> <div>4 I 1</div> <div>5 II</div> <div>6 III</div> <div>7 IV</div> <div>8 V</div> <div>9 VI</div> <div>10 VII</div> <div>Artaxerxes I / Regent Amestris (Queen-consort) (Life of Themistocles 29:6)</div> <div>6-year revolt of Inaros in Egypt (Thucydides I:104,110)</div> <div>Brief revolt of Bactria led by Artapanos (Ctesias F14)</div>			
389	Ezr 7:7 And there went up <i>some</i> of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, <u>in the seventh year of Artaxerxes the king.</u> 7:8 And he came to Jerusalem <u>in the fifth month, which was in the seventh year</u> of the king	<div>Main events after Xerxes' death</div> <div>18 (40) Xerxes I. Foundation of the Delian League by Athens (Thucydides I:97)</div> <div>19 (41)</div> <div>20 (42) Fall of Skyros in 476 BCE, according to Plutarch (Life of Theseus §§35,36)</div> <div>21 0 (43) Artaxerxes I / Artabanu (Prime minister)</div> <div>1 (44) Themistocles met Artaxerxes (Thucydides I:98,137)/ Revolt of Inaros (in Egypt)</div> <div>2 (45) Mother-queen Amestris (Nehemiah 2:6; Life of Themistocles 29:6)</div> <div>3 (46) Aeschylus wrote "The Persians" to illustrate the tragic end of Xerxes</div> <div>4 (47) Death of Themistocles (Diodorus XI:583-60:1)</div> <div>5 (48) Battle of the Eurymedon (Plutarch -Cimon 8:12; Thucydides I:100)</div> <div>6 (49) Death of Inaros and escape of Amyrtaeus I (Thucydides I:104,110)</div> <div>7 (50) Nehemiah appointed as procurator (<i>nirbata</i>) of Judaea (Ne 7:70) and Artaxerxes I</div> <div>8 (7) requested Ezra for the rebuilding of Jerusalem (Ezr 7:1-22).</div>	Malachi's ministry The prophet speaks of the people's governor" (Hebrew <i>pechah</i> , Malachi 1:8), as do Haggai and Nehemiah (Haggai 1:1; Nehemiah 5:14; 12:26). The social conditions portrayed are those also of the period of the Restoration.	The mention of the <i>Peha</i> (i, 8), as the political head of the people takes us back to the Persian period; the title of <i>Peha</i> was borne by the Persian governor especially at Jerusalem (Haggai 1:1 ; Ezra 5:14 ; Nehemiah 5:14-15). The date of composition falls within the short time before the mission of Nehemiah.	
376	Neh 2:1 And it came to pass in the month Nisan, <u>in the twentieth year of Artaxerxes the king</u> , that wine <i>was</i> before him: and I took up the wine, and gave <i>it</i> unto the king. Now I had not been <i>beforetime</i> sad in his presence.	Neh 5:14 Moreover from the time that I was appointed to be their governor in the land of Judah, from <u>the twentieth year</u> even unto the two and thirtieth <u>year of Artaxerxes the king</u> , that <i>is</i> , twelve years, I and my brethren have not eaten the bread of the governor			
363	Neh 5:14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth <u>year</u> even unto the <u>two and thirtieth year</u> of Artaxerxes the king, that <i>is</i> , twelve years, I and my brethren have not eaten the bread of the governor	Neh 13:6 But in all this <i>time</i> was not I at Jerusalem: for in the two and thirtieth <u>year</u> of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king			
~363-357	<u>Darius II Nothus ~18</u>				
362	Ezr 6:13 Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily. 6:14 And the elders of the Jews builded, and they	Ezr 4:24 Then ceased the work of the house of God which <i>is</i> at Jerusalem. So it ceased unto the <u>second year of the reign of Darius king of Persia.</u> Hag 1:1 In the <u>second year of Darius the king</u> , in the sixth month, in the first day of the month, came the word	governor of Judah, and to Joshua the son of Josedech, the high priest , saying,		

	prospered through the prophesying of <u>Haggai</u> the prophet and Zechariah the son of Iddo. And they builded, and finished <i>it</i> , according to the commandment of the God of Israel, and according to the commandment of <u>Cyrus, and Darius, and Artaxerxes</u> king of Persia. [Xerxes made no decree]	of the LORD by <u>Haggai</u> the prophet unto Zerubbabel the son of Shealtiel,			
359		Hanani [Neh 7:2] writes Elephantine Jews in the name of the King, Darius' 5th yr			
358	Beginning of co-regency with Artaxerxes ii Ochus	Ezr 6:15 And this house was finished on the third day of the month Adar, which was <u>in the sixth year of the reign of Darius the king</u>	Neh 8:9 Then Nehemiah the governor, Ezra the priestly scribe, and the Levites who were imparting understanding to the people said to all of them, “This day is holy to the LORD your God. Do not mourn or weep.” For all the people had been weeping when they heard the words of the law.		
352	<i>Joanna/Hananiah Exiled to Hyrcania in 352 with Juda/Abihud/Obadiah?</i>	<i>Died as Exilarch in Hyrcania?</i>	Jews exiled to Persian Hyrcania under Ochus ⁷		
350	-The <u>Elephantine papyri</u> mention the <u>high priest Johanan</u> as a contemporary of Darius II at the 14th year of his reign				
347	-The <u>Elephantine papyri</u> mention the <u>high priest Johanan</u> as a contemporary of Darius II at the 17th year of his reign				
346	Judah “the Hyrcanian” returns from exile		[1Chr 3:21/Matt 1/Luke 3]	Juda/Abihud/Obadiah	
		Overlapping/duplicated reigns		30,000 Gauls burn Rome	3568
336	Darius iii +4 4 P (7)	Neh 12:22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua , <i>were</i> recorded chief of the fathers: also the priests, to the reign of Darius the Persian .			3623
333			Luke 3:26	Joseph I	
332	Alexander visits Jerusalem	Jaddua met Alexander in 332 BC, is attested by Josephus <i>Ant.</i> , XI, viii, 5/ Neh 12:22			
330	Alexander conquers				3627
328			Luke 3:26 /[1Chr 3:21-branches off]	Abner-Semei	
316			Luke 3:26/Mat 1:13	Eliakim-Mattathias	
306	Antigonus I 306-301	<i>Antigonus of Sokho</i> born			
305					

⁷ See Solinus [early 3rd century] *Polyhistor* 35.4 [see Holscher *Palsstina in der Pers. u. Hel. Zeit* 47, 48.]; Eusebius [before AD 300] *Chronicon*. ed. Schone II. 112 =Sync. 486.10;Jerome *Chronicon* “Ochus Apodasmo Judaorum capta in Hyrcaniam accolat juxta mare Caspium conlocavit”; Orosius iii. 7; Justinus xxxvi. 3; Confirming evidence is also found in the condition of the Jericho valley at this time, as Holscher[^] has shown from Diodorus' who had for his source in this case Hieronymus of Kardia, who wrote in the days of Antigonus, 323-301, a successor of Alexander the Great. No more reliable source could be asked for. According to this source the whole Jericho valley in the last decade of the fourth century was no longer Jewish but Arabian, whom Hieronymus calls Nabataeans. Holscher ~ has pointed out that their territory included Idumaea, which extended from Engedi northward. These Idumaeans then pressed into the Jericho valley after its desolation. As in earlier deportations, so now not all Jews were removed, but enough so that the general character of the land became Arabian. Meanwhile, there was still a large colony of Jews in Hyrcania numbering in the Roman time not only thousands but millions . Jos. *Ant.* xi. 5. 2.

456 [B.C.]	Fall of Babylon; Cyrus year 1 +9	Cyrus's Decree	Ezr 4:5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. 6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they <i>unto him</i> an accusation against the inhabitants of Judah and Jerusalem. 7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia;	3517
455	Cambyases starts 8 yr co-regency2 nd month...building on Second Temple begun [?]	Cyrus>Darius>Xerxes> Artaxerxes [No Cambyases]	3518
447 441 433 430 427 414	Darius 1 +36 Elephantine papyri mention Johanan as a high priest in the 14th and 17th years of Darius's reign. If Johanan had been a son of Joiada, this would be impossible. According to Ezra .10:6, Johanan already had a room in the Tempts precincts in the 7th! year of Darius, so he must have been at least a late teenager at this time. There is plenty of time for all of this in the short chronology. Here Is a possible chronology: Darius yr. 6 Jeshua age 80, dies; Joiim 60; Eliaahib 40; Joiada 20; Johanan 18 Darius yr. 7 Johanan 19, has room in Temple (Ezra. 10:6) Darius yr. 14 Johanan, age 26, has title of high priest, according to Elephantine letters. Johanan could have been apprenticing at this age (Num. 8:24, assuming that this rule for the Levites applied to the priests as well). Darius yr. 17 Johanan, age 29, has title of high priest, according to Elephantine letters. Darius yr. 20 Nehemiah arrives; Joiakim 74; Eliashib 54; Joiada 34; Johanan 32; Joiada's unnamed son (Jonathan?) 14. Darius yr. 33 Nehemiah's second visit; Eliashib 67; Joiada 47; Johanan 45; (Jonathan?), married, 27; Jaddua 2. According to Josephus (Antiquities 11:7-8), Jaddua was still high priest when Alexander the Great arrived at Jerusalem, when if we take Daniel's 70 weeks of years Literally, was about 85 years after this. Jaddua would be close to 90 years old. According to Josephus, he died shortly after this event.	Temple completed Ezr 6:15		3526
411	Xerxes +21			3547
390	Artaxerxes 1-4, Darius 2 +55	Overlapping/ duplicated reigns	30,000 Gauls burn Rome	3568
335	Darius 3 +4			3623
331	Alexander conquers			3627

Cyrus 441	Zerubbabel [b. ~470] [Johanna/Hananiah born ~475]	455-397	Zerubbabel Temple completed Ezr 6:15	58	<i>Returned to Babylon in 4th yr of Darius 443? Exilarch until 397?</i>	Zerubabel [1Chr 3:19]	EZRA	Nehemiah 12:10-11 HP Jeshua
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Darius-Xerxes	[Jesaiah born ~455]	?443-377	Rhesa –Meshullam [son of Z.]	66	<i>22 yr co-regency with Joanna?</i>	Meshullam [1Chr 3:19]	Nehemiah 10:7	~HP Joiakim
Artaxerxes	[Rephaiah born ~435] [Arnan born 415]	399-346	Joanna [son of M.]	53		Hananiah [1Chr 3:21. Cp <i>Seder Olam Zutta</i>] ⁸ Jesaiah, Rephaiah, Arnan, [1Chr 3:21]	Nehemiah 7:2	~HP Eliashib
Artaxerxes III Ochus [co-]	[Juda/Abiud/ Obadiah born ~395]	BOAGAS as “King Maker”	<i>Exiled to Hyrcania in 352 with Judah?</i>	<i>Died as Exilarch in Hyrcania?</i>	Artaxerxes III Ochus	359-338 352 -----	Exiled Jews to Persian Hyrcania ⁹	~HP Joiada
	Abi[h]ud [Shekariah born ~380]	346	Juda[Jehuda]-Hyrcanus	14	Judah “the Hyrcanian” returns from exile	Obadiah ? [1Chr 3:21]		~HP Jonathan
Darius iii	[Shemaiah born ~365]	339	Joseph I	7		Shekariah ? [1Chr 3:21]		
Alexander	[Mattathias born ~350]	333						HP Jaddua receives Alexander ¹⁰
	[Abner] – [Maath born ~335]	328	[Abner] Semei	11		Shemaiah [1Chr 3:21-branches off]		
	Eliakim [Naage born ~320]	316	[Elyh] Mattathias	12				
	Azor [Esli born ~305]	304	[Aser] Maath	11				
	I	303						Jaddua dies? Onias I ¹¹
	I [Naum born ~290]	293	Nagge/gid Artaxat	10			Ptolemy I Soter 305 – 283/2 BC [P1S]	
	I [Amos born ~275]	283	[Haggai] Helly/Esli/	8		Neariah [1Chr 3:22]	Josephus identified him as Simeon the Just <i>Antiquities</i> . Book 12, Chapter 2	Simon I , son of Onias, c. 280-260 BC rebuilt walls torn down by P1S
	I [Matt. Born ~260]	275	[Mashlot] Naum-	7				
	~Sadoc [Zadok] ¹² [Joseph b. ~245]	268	Amos-Sirag	14	Tobiah?			Eleazar , son of Onias, c. 260-245 BC
	~Achim	254	Mattathias-Siloah	10				
	~Eliud I [Janna b. ~ 230] ~Eleazar I [Melchi b. ~200]	244	Joseph II Arses ¹³ [appt. “Heir” @ 1yr – uncles ran business until then]	60	Becomes Tax-collector in 206	Elioenai [1Chr 3:23]	//Ptolemy III. (Euergetes) 246–222	Manasseh , son of Jaddua, c. 245-240 BC Onias II , son of Simon, c. 240-218 BC Simon II , son of Onias, 218-185
	I [Levi b. ~175] I [Matthat b. ~150]	184	Janna-Hyrcanus	16		Anani [1Chr 3:24]	// Seleucus IV Philopator/iii murdered 170 BC-II Macc. iii.-iv	Onias III , son of Simon, 185-175 Jason , son of Simon, 175-172

⁸ K&D: at a very early time, for the LXX had before them our present text, and sought to make sense of it by expressing the four times recurring בְּנֵי, [1 Chronicles 3:21](#), by the singular בֶּן in every case, as follows: καὶ Ἰεσσαὶ υἱὸς αὐτοῦ, Παφᾶλ υἱὸς αὐτοῦ, Ὀρνὰ υἱὸς αὐτοῦ, etc.; according to which, between Hananiah and Shecaniah seven consecutive generations would be enumerated, and Zerubbabel's family traced down through eleven generations. So also Vulg. and Syr; GILL: in the Targum of [1 Chronicles 3:24](#), where mention is made of the name of a person, Anani, it is added, "who is the Messiah that is to be revealed;" according to the Targum the order is this, "Zorobabel, Hananiah, Jesaiah, Rephaiah, Arnon, Obadiah, Shecaniah, Shemaiah, Neariah, Elioenai, Anani; this is the king Messiah, who is to be revealed."

⁹ See Solinus [early 3rd century] *Polyhistor* 35.4 [see Holscher *Palästina in der Pers. u. Hel. Zeit* 47, 48.]; Eusebius [before AD 300] *Chronicon*. ed. Schone II. 112 =Sync. 486.10; Jerome *Chronicon* “Ochus Apodasmo Judaorum capta in Hyrcaniam accolat juxta mare Caspium conlocavit”; Orosius iii. 7; Justinus xxxvi. 3; Confirming evidence is also found in the condition of the Jericho valley at this time, as Holscher[^] has shown from Diodorus' who had for his source in this case Hieronymus of Kardia, who wrote in the days of Antigonos, 323-301, a successor of Alexander the Great. No more reliable source could be asked for. According to this source the whole Jericho valley in the last decade of the fourth century was no longer Jewish but Arabian, whom Hieronymus calls Nabataeans. Holscher ~ has pointed out that their territory included Idumaea, which extended from Engedi northward. These Idumaeans then pressed into the Jericho valley after its desolation. As in earlier deportations, so now not all Jews were removed, but enough so that the general character of the land became Arabian. Meanwhile, there was still a large colony of Jews in Hyrcania numbering in the Roman time not only thousands but millions . Jos. Ant. xi. 5. 2.

¹⁰ Josephus ('Ant. Jud.,' 11:8, § 5) and Eusebius ('Chron. Can.,' 2. p. 346)

¹¹ I Macc. xii. 7, 8, 20 regards Onias as a contemporary of the Spartan king Areus (309-265 B.C.).

¹² Zadok, a disciple of Antigonos of Sokho ([Avoth deRabbi Nathan](#) 5:2) who flourished about the first half of the third century BC, famous for his teaching "Be not like the servants who serve their masters for the sake of the wages, but be rather like those who serve without thought of receiving wages," ([Abot](#) i. 3) who was disciple of Simon the Just ([Abot](#) i. 2). Antigonos was probably named after the *diadocho* [Antigonos I Monophthalmus](#)' victory in 306 that established his kingdom, including Judea.

¹³ So named by his father in honor of [Arsaces I](#) [247 BC-211BC] in honor of the Parthia throwing off Seleucid rule, and hope that they would do the same for Judea?

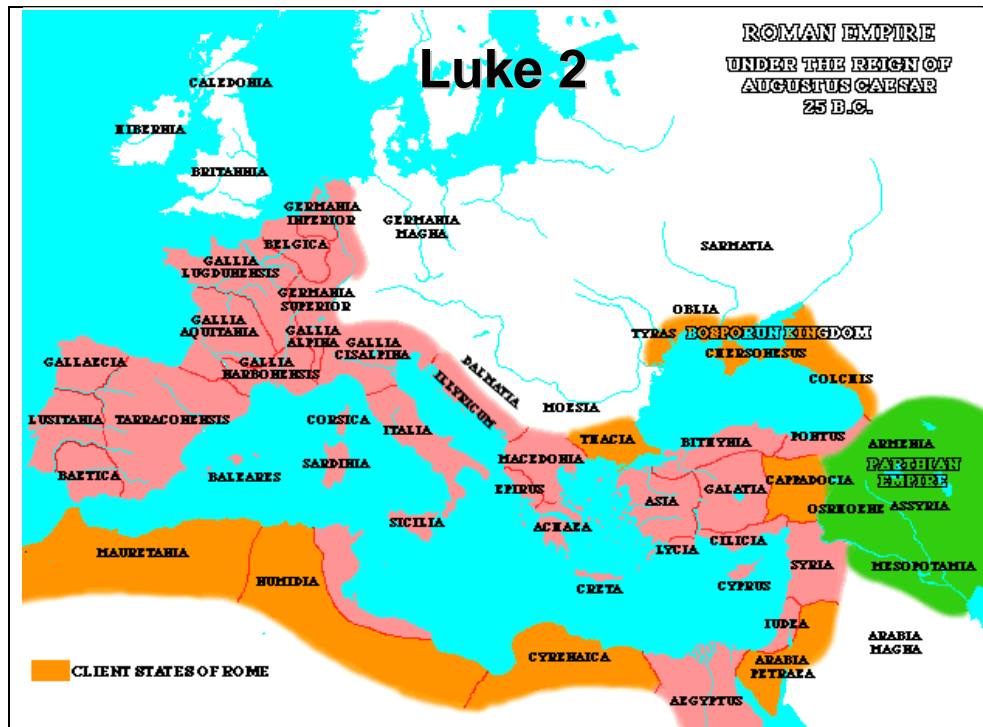
	Matthan→Estha I -----Ann?	168 BC Estha→	Melchi, ^{G3197}	Hasmonean Ascendancy	Judah Maccabee Jonathan Maccabee	167–160 BC 161 to 143	Panther I	HP Menelaus , 172-162 BC
	I [Heli b. ~120] I	~138-88	Levi, ^{G3017}		Simon Maccabee John Hyrcanus	142 – 135 134 – 104	I I	
	I	~108-58	Matthat, ^{G3158}		Alexander <u>Jannaeus</u>	103 – 76 BC	Bar-Panther	
~118-38	Jacob ←g	~78-38 ←g	Heli, ^{G2242}		Salome Alexandra John Hycanus II	76 – 67 BC 76-40 BC	Joachim of Nazareth→Ann	
88 BC born- AD 22	Joseph → g→	[4 sons, 2 daughters]					Mary ~20 BC	
5 BC born	JESUS							

CHRONOLOGICAL HARMONY OF THE LIFE OF CHRIST

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. **2** The same was in the beginning with God. **3** All things were made by him; and without him was not anything made that was made. **4** In him was life; and the life was the light of men. **5** And the light shineth in darkness; and the darkness comprehended it not.

From Abraham's year 99 to the first year of the Exodus	430 years
From the year of the Exodus to year 4 of Solomon's reign	480 years
Add the remainder of Solomon's 40 years' reign	36 years.
Summation of the years for the 19 kings of Judah and their reigns from Jerusalem	393 years
Then add a "one" year period for harvest after the temple's destruction	1 year
Then add the prophetic period which comprised the Babylonian Captivity of the Jews when the Land of Judah observed its Sabbatical years of rest	70 years
Finally, add the 69 Weeks of Sabbatical Periods that reach to a Messiah (which should properly begin with the year called Cyrus "one")	483 years
Total number of completed years from Adam to the Messiah of Daniel	precisely 4000 years

8 BC Augustus decrees empire-wide census [Syria, under Saturninus]



Luk 2:1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed

Tishri 10, 6BC [September 22, Wednesday]

Zacharias' Vision & Conception of John

Luk 1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *[was]* of the daughters of Aaron, and her name *[was]* Elisabeth. **6** And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. **7** And they had no child, because that Elisabeth was barren, and they both were *[now]* well stricken in years. **8** And it came to pass, that while he executed the priest's office before God in the order of his course, **9** According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. **10** And the whole multitude of the people were praying without at the time of incense. **11** And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. **12** And when Zacharias saw *[him]*, he was troubled, and fear fell upon him. **13** But the angel said unto him,

Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. **14** And thou shalt have joy and gladness; and many shall rejoice at his birth. **15** For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. **16** And many of the children of Israel shall he turn to the Lord their God. **17** And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. **19** And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. **20** And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Luk 1:21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. **22** And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. **23** And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

February, 5 BC [Shebet 2, Saturday]

Luk 1:24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, **25** Thus hath the Lord dealt with me in the days wherein he looked on *[me]*, to take away my reproach among men.

March 25, 5BC [Adar ii 16, Saturday]

Annunciation & Conception of Christ Jesus

Luk 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, **:27** To a virgin **espoused to a man whose name was Joseph**, of the house of David; and the virgin's name *[was]* Mary.

28 And the angel came in unto her, and said, Hail, *[thou that art]* highly favoured, the Lord *[is]* with thee: blessed *[art]* thou among women.

29 And when she saw *[him]*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. **30** And the angel said unto her,

Fear not, Mary: for thou hast found favour with God. **31** And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. **32** He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: **33** And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her,

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. **36** And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. **37** For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Mat 1:18 Now the birth of Jesus Christ was on this wise:

When as his mother Mary was **espoused to Joseph**,

before they came together, she was found with child of the Holy Ghost.

Mary visits Elisabeth

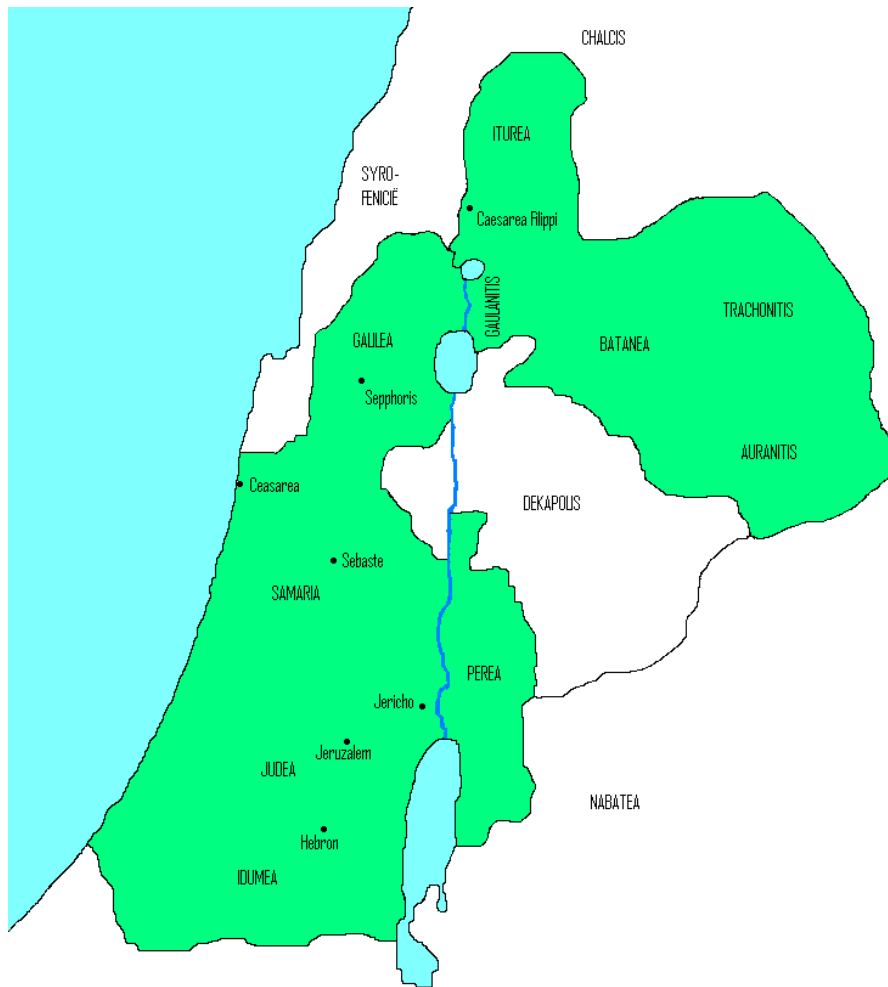
Luk 1:39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; **40** And entered into the house of Zacharias, and saluted Elisabeth. **41** And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: **42** And she spake out with a loud voice, and said,

Blessed *[art]* thou among women, and blessed *[is]* the fruit of thy womb. **43** And whence *[is]* this to me, that the mother of my Lord should come to me? **44** For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. **:45** And blessed *[is]* she that believed: for there shall be a performance of those things which were told her from the Lord.

Luk 1:46 And Mary said, My soul doth magnify the Lord, **47** And my spirit hath rejoiced in God my Saviour. **48** For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. **49** For he that is mighty hath done to me great things; and holy *[is]* his name. **50** And his mercy *[is]* on them that fear him from generation to generation. **51** He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. **52** He hath put down the mighty from *[their]* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of [his] mercy; 55 As he spake to our fathers, to Abraham, and to his seed for ever.

Luk 1:56 And Mary abode with her about three months, and returned to her own house.



Kingdom of Herod the Great

June 24, 5 BC [Sivan 19, Saturday]

Nativity of John

Luk 1:57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. :58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 1:59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not [so]; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he

would have him called. 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue [loosed], and he spake, and praised God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. 66 And all they that heard [them] laid [them] up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

Luk 1:67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Luk 1:68 Blessed [be] the Lord God of Israel; for he hath visited and redeemed his people, 69 And hath raised up an horn of salvation for us in the house of his servant David; 70 As he spake by the mouth of his holy prophets, which have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; 72 To perform the mercy [promised] to our fathers, and to remember his holy covenant; 73 The oath which he sware to our father Abraham, 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life. 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins, 78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us, 79 To give light to them that sit in darkness and [in] the shadow of death, to guide our feet into the way of peace.

Mat 1:18 ... Mary was espoused to Joseph; before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just [man], and not willing to make her a public example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying,

Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not

December 25, 5BC [Kislev 25, Mid-Nite Monday]

Nativity of Christ Jesus

Alexander of Jerusalem [<251 AD] “viiij kal. ian. natus est dominus noster Iesus Christus, [Sulpitio et Camerino – sic] et baptizatus est viij id. ian., [Valeriano et Asiatico coss. - sic], passus est x kal. Apr., [Nerone III et Valerio Messala coss. - sic], surrexit viij kal. Apr.” [as reconstructed by R. H. Connolly *Journal of theological studies*, Volume 8, p 593]

Theophilus of Caesarea, wrote a paschal epistle after the Synod of AD 195, asserting the churches of Palestine had always celebrated the Nativity of Christ on December 25th. [See Étienne Baluze *Nova Collectio Conciliorum*, (Muguet, 1683), p. 13 “sicut Domini natalem, quocunque die VIII Kalend. Ianuariis venerit”; Magdeburg *Historia Ecclesiae* 1624, *Centuriae* II, Cap. VI, p. 89 “dicentes (ut Theophilus indicat): Quid nobis necesse est ad lunae computum cum Judaeis Pascha facere? Quin, sicut Domini natalem, quocunque die 8 calend. Ianuariis venerit; ita et 8 calend. April., quando resurrectio accidit, Christi debemus Pascha celebrare?”; Rudolph Hospinianus, *De festis Christianorum* (Genevae, 1574/1593), p 110: “Sicut Domini natalem, quocunque die 8. Calend. Ianuarii venerit, ita et 8. Calend. Aprilis, quando resurrectio accidit, Christi debemus Pascha celebrare”; Around the same time, Artemon of Rome (2nd cent, *fin*) affirmed the dates of the Annunciation as March 25 and the Birth as December 25 [Paul of Taron (ob. 1123), *adv. Theopistum*, 222 (quoted Conybeare, *Key of Truth*, clvi)]]

There is evidence that even Cerinthus, a 1st century Judaizing heretic, recognized **Dec 25th** as the historical date of Jesus' birth [Ananias of Shirak (ca. 600-50), *Hom. de Nat.* (transl. in *Expositor*, Nov. 1890): cf. Conybeare, *Key of Truth*, cliv]

Roman Historian Sulpicius Severus, *Sac. Hist.* ii.39: *Sub Herode, anno imperii ejus xxxiii. Christus natus est, Sabino et Rufo Cons., viii. Kal. Jan.* The 1st year of Herod = 1 Nisan 37-36 BC, therefore the 33rd = 1 Nisan 5-4 BC. Sulpicius's date therefore is **25 Dec. BC 5**. Syrian historian John Malalas, (ix. 292): "Augustus, in the 39th year and 10th month of his reign, issued an edict for a general registration throughout the empire". If Malala, or his Roman authority, reckons from the death of Julius Caesar, this 39th year began 15 Mar BC 6:— if from **the first consulship of Augustus, it began 19 Aug. BC. 5**

<http://www.cgsf.org/dbeattie/calendar/?roman=5bc> - **Feast of Dedication (Chanukah)** **Kislev 25-Tebet 2, 3757 December 25, 5 B.C.**

Kenneth Doig *New Testament Chronology*, (Lewiston, NY: Edwin Mellen Press, 1990), ch 9 <http://doig.net/NTC09.htm>: "In 5 BCE the day of December 25 happened to fall on the Jewish date of Kislev 25."

<p>Luke 2:2 <i>[And]</i> this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) Luk 2:5 To be taxed with Mary his espoused wife, being great with child. 6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.</p> <p>8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. :9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. Luk 2:10 And the angel said unto them,</p> <p>Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this <i>[shall be]</i> a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.</p> <p>Luk 2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,</p> <p>14 Glory to God in the highest, and on earth peace, good will toward men.</p> <p>15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen <i>[it]</i>, they made known abroad the saying which was told them concerning this child. 18 And all they that heard <i>[it]</i> wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered <i>[them]</i> in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.</p>	<p>And knew her not till she had brought forth her firstborn son: ...</p>
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January 1, 4BC
Circumcision of Christ Jesus

Luk 2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS , which was so named of the angel before he was conceived in the womb.	Mat 1:25 . . . and he called his name JESUS .
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Mat 2:1 Now when Jesus was born in Bethlehem of Judea in *the* days of Herod the king, behold, wise men came from *the* east to Jerusalem,

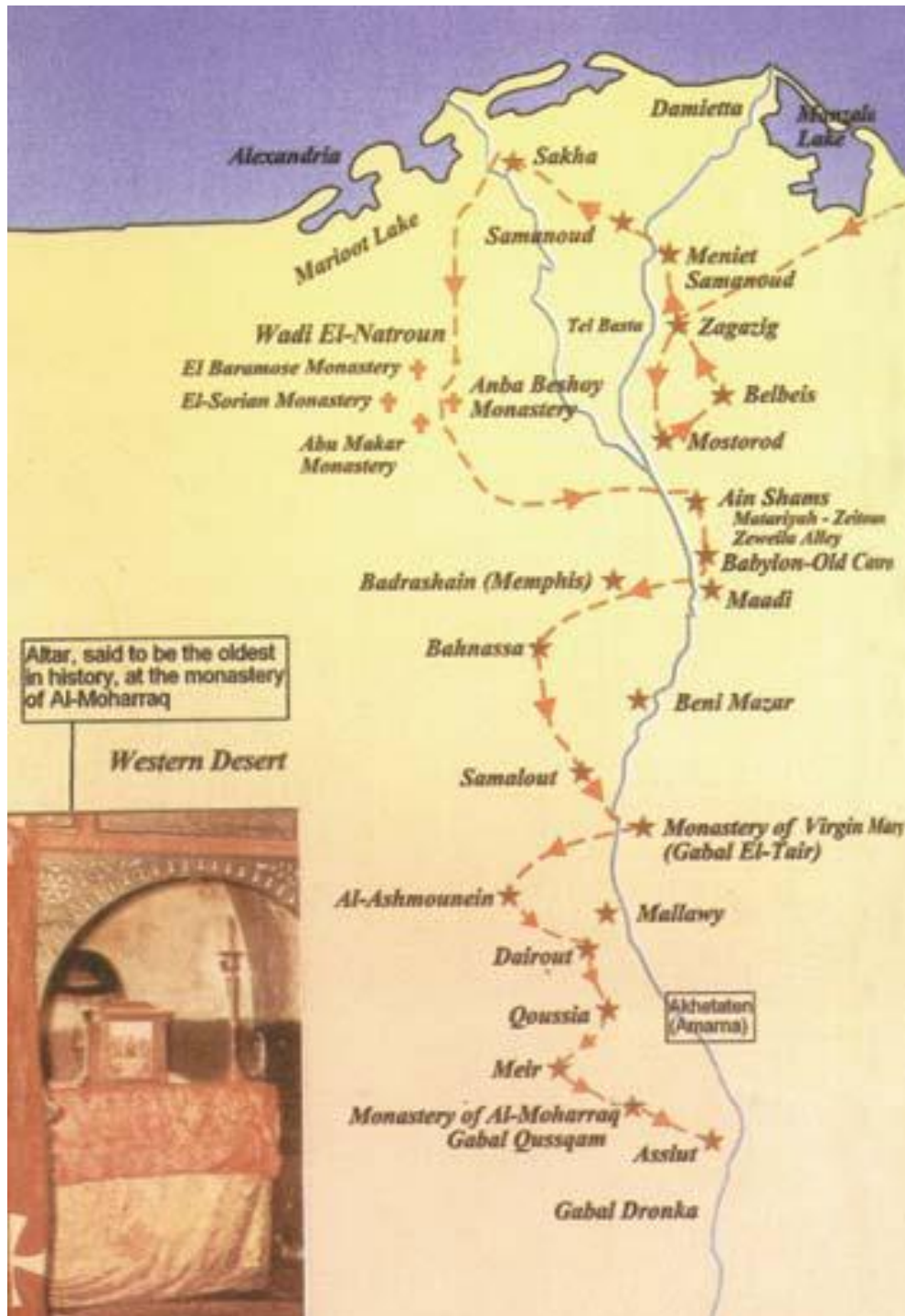


Matt 2:2 saying, Where is He *who is* born king of the Jews? For we have seen His star in the east and have come to worship Him. 3 But when Herod the king heard these *things*, he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said to him, In Bethlehem of Judea. For so it is written by the prophet, 6 "And you, Bethlehem, *in* the land of Judah, are not the least among the governors of Judah. For out of you shall come a Governor who shall rule My people Israel." 7 Then Herod, when he had secretly called the wise men, inquired of them exactly what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search diligently for the young child. And when you have found *him*, bring me word again so that I may come and worship him also.

9 When they had heard the king, they departed. And lo, the star which they saw in the east went before them until it came and stood over where the child was. 10 And seeing the star, they rejoiced *with* exceedingly great joy. 11 And coming into the house, they saw the child with Mary His mother. And they fell down and worshiped Him. And opening their treasures, they presented gifts to Him, gold and frankincense and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Mat 2:13 And when they had departed, behold, the angel of *the* Lord appeared to Joseph in a dream, saying, Arise and take the young child and His mother and flee into Egypt. And be there until I bring you word, for Herod is about to seek the child to destroy Him. 14 And he arose and took the young child and his mother by night and departed into Egypt. 15 And he was there until the death of Herod; so that it might be fulfilled which was spoken by the LORD through the prophet, "Out of Egypt I have called My Son."

¹⁴ [Prudentius](#) mentions the Innocents in his hymn on the Epiphany. [Leo](#) in his homilies on the Epiphany speaks of the Innocents. [Fulgentius of Ruspe](#) (6th century) gives a homily *De Epiphania, deque Innocentum nece et muneribus magorum* ("On Epiphany, and on the murder of the Innocents and the gifts of the Magi")



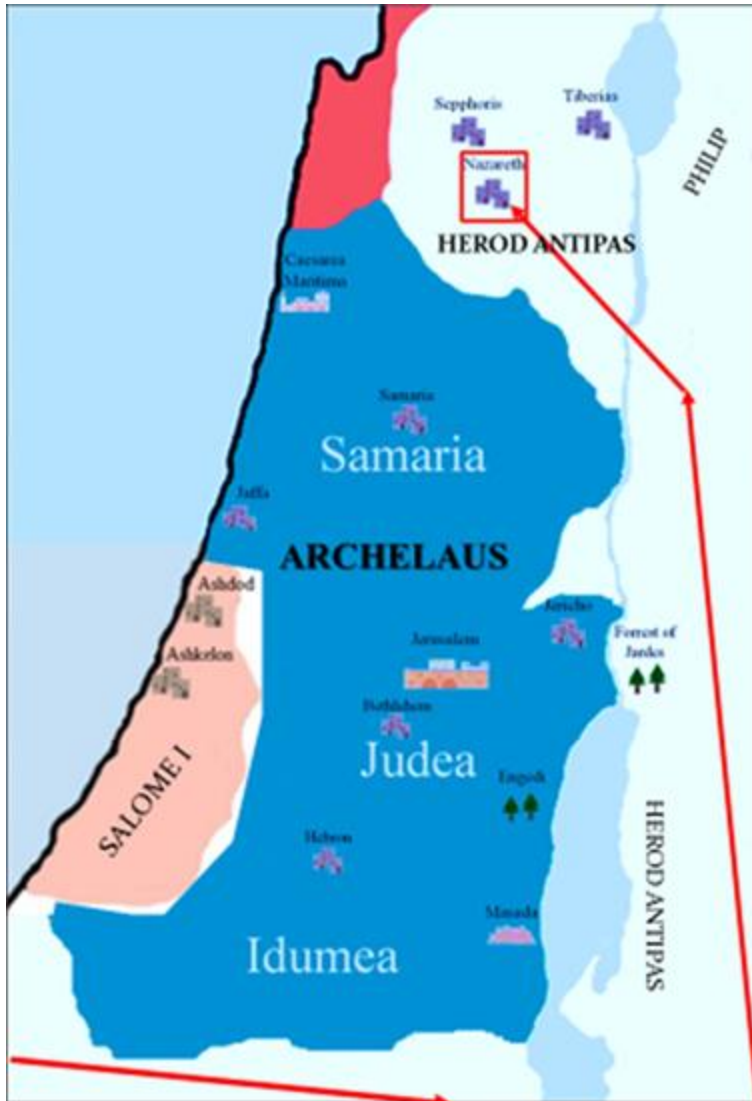
Mat 2:16 Then Herod, when he saw that he was mocked by the wise men, was greatly enraged. And he sent and killed all the boys in Bethlehem, and in all its districts, from two years old and under, according to the time which he had carefully inquired of the wise men. **17** Then was fulfilled that which was spoken by Jeremiah the prophet, saying, **Mat 2:18** "A voice was heard in Ramah, wailing and weeping and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are *not*."

1 BC Shebat 2 [Jan 28¹⁵]: Herod dies¹⁶

Mat 2:19 But Herod having expired, behold, an angel of *the* Lord appeared in a dream to Joseph in Egypt, **20** saying, Arise, and take the child and His mother. And go into *the* land of Israel. For the ones who sought the child's life are dead. **21** And he arose and took the child and His mother and came into *the* land of Israel. **2** But when he heard that Archelaus reigned in Judea in his father Herod's place, he was afraid to go there. And being warned by God in a dream, he turned aside into the parts of Galilee. **23** And he came and lived in a city called Nazareth, so that it might be fulfilled which was spoken by the prophets, "He shall be called a ***Nazoraean***."

¹⁵ M. Moise Schwab, who studied *Megillath Taanith*, felt that it was really the second of the days, *Schebat* 2 (January 28th) that was the actual day commemorating Herod's death.[S. Burnaby, *The Jewish Calendar*, 261.]

¹⁶ [The Date of Herod's Death: The Errors Corrected](#) Murrell Selden writes: "There has been considerable confusion among scholars as to the date of the death of Herod the Great. However, this writer believes the matter to be simple. This writer tries to find the date, assuming the traditional date of Shebat 2 for his death. The chief problem has been in finding the correct year. This writer uses the reference information from Antiquities of the Jews by Josephus ... My anchor for dating the regnal years for Herod the Great is a well known date, the battle for the Roman Empire at Actium. ... Based upon the writings of Josephus (which appear to be mostly accurate), the anchor date of the war between Antony and Octavius Caesar, and calculations of relevant lunar events, it appears that Herod the Great died on January 26 (Shebat 2) in 1 B.C.E."



Passover AD 9

LUKE 2:41 Every year Jesus' parents went to Jerusalem for the Festival of the Passover. ⁴² When he **was twelve years old**, they went up to **the festival**, according to the custom. ⁴³ After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. ⁴⁴ Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. ⁴⁵ When they did not find him, they went back to Jerusalem to look for him. ⁴⁶ After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. ⁴⁷ Everyone who heard him was amazed at his understanding and his answers. ⁴⁸ When his parents saw him,

they were astonished. His mother said to him, “Son, why have you treated us like this? Your father and I have been anxiously searching for you.” ⁴⁹ “Why were you searching for me?” he asked. “Didn’t you know I had to be in my Father’s house?” ⁵⁰ But they did not understand what he was saying to them.

⁵¹ Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. ⁵² And Jesus grew in wisdom and stature, and in favor with God and man.

John 30 years old, Sivan 10 [June 13, Thursday AD 26]

John Baptist begins ministry, Fall AD 26¹⁷ [Sabbatical Year starts on Y.K. October 9, AD 26]

<p>Mar 1:1 The beginning of the gospel of Jesus Christ, the Son of God;</p> <p>Mar 1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. :4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.</p> <p>Mar 1:5 And there went out unto him</p>	<p>Luk 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,</p> <p>Luk 3:2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.</p> <p>Luk 3:4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways <i>shall be</i> made smooth; 6 And all flesh shall see the salvation of God.</p>	<p>Mat 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea,</p> <p>Mat 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.</p> <p>Mat 3:2 And saying, Repent ye:</p>	<p>Joh 1:6 There was a man sent from God, whose name <i>[was]</i> John. 7 The same came for a witness, to bear witness of the Light, that all <i>[men]</i> through him might believe. 8 He was not that Light, but <i>[was sent]</i> to bear witness of that Light.</p> <p>...</p> <p>15 John bare witness of him, and cried, saying, This was he of whom I spake, He that</p>
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¹⁷ Luke’s perspective on the “reign” of Annas indicates that he would view the reign of Tiberius from his co-regency with Augustus as functionally reigning. Thus, the “reign” of Tiberius through co-regency with Augustus would have started in A.D. 11, making his year 15 to be A.D. 26; the testimony of Tertullian (*Against Marcion* I.xv), that “the Lord has been revealed since *the twelfth year* of Tiberius Caesar” refers to Jesus’ baptism and the beginning of his public ministry, counting from the death of Augustus, rather than co-regency

<p>all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.</p> <p>Mar 1:6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;</p> <p>Mar 1:7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. Mar 1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.</p>	<p>Luk 3:3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;</p> <p>Luk 3:7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to <i>our</i> father: for I say unto you, That God is able of these stones to raise up children unto Abraham.</p> <p>Luk 3:9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>Luk 3:10 And the people asked him, saying, What shall we do then?</p> <p>Luk 3:11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.</p> <p>Luk 3:12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?</p> <p>Luk 3:13 And he said unto them, Exact no more than that which is appointed you.</p> <p>Luk 3:14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse <i>any</i> falsely; and be content</p>	<p>for the kingdom of heaven is at hand.... 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.</p> <p>4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.</p> <p>Mat 3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?</p> <p>Mat 3:8 Bring forth therefore fruits meet for repentance:</p> <p>Mat 3:9 And think not to say within yourselves, We have Abraham to <i>our</i> father: for I say unto you, that God is able of these stones to raise up children unto Abraham.</p> <p>Mat 3:10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>Mat 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and <i>with</i> fire:</p>	<p>cometh after me is preferred before me: for he was before me.</p> <p>Joh 1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?</p> <p>Joh 1:20 And he confessed, and denied not; but confessed, I am not the Christ.</p> <p>Joh 1:21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.</p> <p>Joh 1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?</p> <p>Joh 1:23 He said, I <i>am</i> the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.</p> <p>Joh 1:24 And they which were sent were of the Pharisees.</p> <p>Joh 1:25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?</p> <p>Joh 1:26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;</p> <p>Joh 1:27 He it is, who coming after me is preferred</p>
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	<p>with your wages.</p> <p>Luk 3:15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;</p> <p>Luk 3:16 John answered, saying unto <i>them</i> all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:</p> <p>Luk 3:17 Whose fan <i>is</i> in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.</p> <p>Luk 3:18 And many other things in his exhortation preached he unto the people.</p>	<p>Mat 3:12 Whose fan <i>is</i> in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.</p>	<p>before me, whose shoe's latchet I am not worthy to unloose.</p> <p>Joh 1:28 These things were done in Bethabara beyond Jordan, where John was baptizing.</p>
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Jesus birthday, Kislev 25, AD 26 [December 23, Monday]

Jesus baptized, Jan 6,¹⁸ AD 27, Monday

<p>Mar 1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 And there came a voice from heaven, <i>saying</i>, Thou art my beloved Son, in whom I am well pleased.</p>	<p>Luk 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. 23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was <i>the son</i> [in-law] of Heli,</p>	<p>Mat 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.</p>
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The Temptation

<p>Mar 1:12 And immediately the Spirit</p>	<p>Luk 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,</p> <p>Luk 4:2 Being forty days tempted of the devil. And in those days</p>	<p>Mat 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.</p> <p>Mat 4:2 And when he had fasted forty days and forty</p>
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¹⁸ Christ was baptized on the 6th day of January, the same day of the month on which he had been adored by the Magi thirty years before. Whence the Church commemorates the event on that day. The Ethiopians on the 6th of January, in memory of Christ's Baptism, not only sprinkle themselves with water, but immerse themselves in it. The faithful in Greece also were accustomed, about midnight before the 6th of January, to draw water from the nearest river or fountain, which, by the gift of God, remained sweet for many years, as S. Chrysostom expressly testifies (*Hom. de Baptism. Christiano*, tom. 5, *Opp. Græc.*). S. Epiphanius (*Hæres.* 51) adds, that on that day the Nile was turned into wine. "About the 11th day of the month Tybus (our 6th of January) Christ's first miracle was wrought in Cana of Galilee, when water was made wine.

<p>driveth him into the wilderness.</p> <p>Mar 1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.</p>	<p>he did eat nothing: and when they were ended, he afterward hungered.</p> <p>Luk 4:3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.</p> <p>Luk 4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.</p> <p>Luk 4:5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.</p> <p>Luk 4:6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.</p> <p>Luk 4:7 If thou therefore wilt worship me, all shall be thine.</p> <p>Luk 4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.</p> <p>Luk 4:9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:</p> <p>Luk 4:10 For it is written, He shall give his angels charge over thee, to keep thee:</p> <p>Luk 4:11 And in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone.</p> <p>Luk 4:12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.</p> <p>Luk 4:13 And when the devil had ended all the temptation, he departed from him for a season.</p>	<p>nights, he was afterward an hungred.</p> <p>Mat 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.</p> <p>Mat 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.</p> <p>Mat 4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,</p> <p>Mat 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone.</p> <p>Mat 4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.</p> <p>Mat 4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;</p> <p>Mat 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.</p> <p>Mat 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.</p> <p>Mat 4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.</p>
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March 2nd AD 27, Sunday

Joh 1:29 The **next day** John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

C. À Lapide “Observe, Christ was baptized on the 6th of January. It was **fifty-five days** afterwards that John bore this witness to Christ, or about the 1st of March, when Jesus was absent. On the day following Jesus presented Himself before John, when John renewed his testimony, saying, Behold “he Lamb of God. (See **Epiphan. Hæres. 51.**)”

Joh 1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

Joh 1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

Joh 1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Joh 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Joh 1:34 And I saw, and bare record that this is the Son of God.

Joh 1:35 Again **the next day** after John stood, and two of his disciples;

Joh 1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Joh 1:37 And the two disciples heard him speak, and they followed Jesus.

Joh 1:38 Then Jesus turned, and saw them following, and saith unto them, **What seek ye?** They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

Joh 1:39 He saith unto them, **Come and see.** They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

Joh 1:40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

Joh 1:41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

Joh 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, **Thou art Simon the son of Jona: thou shalt be called Cephas,** which is by interpretation, A stone.

Joh 1:43 **The day following** Jesus would go forth into Galilee, and findeth Philip, and saith unto him, **Follow me.**

Joh 1:44 Now Philip was of Bethsaida, the city of Andrew and Peter.

Joh 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Joh 1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Joh 1:47 Jesus saw Nathanael coming to him, and saith of him, **Behold an Israelite indeed, in whom is no guile!**

Joh 1:48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, **Before that Philip called thee, when thou wast under the fig tree, I saw thee.**

Joh 1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Joh 1:50 Jesus answered and said unto him, **Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.**

Joh 1:51 And he saith unto him, **Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

Joh 2:1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

Joh 2:2 And both Jesus was called, and his disciples, to the marriage.

Joh 2:3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Joh 2:4 Jesus saith unto her, **Woman, what have I to do with thee? mine hour is not yet come.**

Joh 2:5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

Joh 2:6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Joh 2:7 Jesus saith unto them, **Fill the waterpots with water.** And they filled them up to the brim.

Joh 2:8 And he saith unto them, **Draw out now, and bear unto the governor of the feast.** And they bare *it*.

Joh 2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

Joh 2:10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

Joh 2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Joh 2:12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

MAR 2-9TH AD 27

Jesus' 1st trip to Jerusalem – Temple cleansing [1st]
 Passover Sacrifice (Pesach) - **Nisan 14, April 9, AD 27**

John Imprisoned

Mar 1:14 Now after that John was put in prison, Jesus came into	Luk 4:14 And Jesus returned in the	Mat 4:12 Now when Jesus had heard that	Joh 4:3 He left Judaea, and departed again into Galilee
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<p>Galilee, preaching the gospel of the kingdom of God,</p> <p>Mar 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.</p>	<p>power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all.</p>	<p>John was cast into prison, he departed into Galilee;</p>	<p>Joh 4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.</p>
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Map B

From Jesus' Baptism to the Wedding in Cana

JAN 6TH AD 27

1. **Nazareth to Bethany by the Jordan** (Matthew 3:13; Mark 1:9; Luke 3:21)
2. **Bethany to the Judean Wilderness for forty days** (Matthew 4:1; Mark 1:12; Luke 4:1)
3. **In the Judean Wilderness for forty days.**
4. **Four days back in Bethany and a three day journey back to Cana in Galilee for the wedding.** (John 1:19 - 2:11)

MAR 2-9TH AD 27



Judean Wilderness between Jericho and Qumran

Joh 2:13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

Joh 2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

Joh 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

Joh 2:16 And said unto them that sold doves, **Take these things hence; make not my Father's house an house of merchandise.**

Joh 2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Joh 2:18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

Joh 2:19 Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.**

Joh 2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Joh 2:21 But he spake of the temple of his body.

Joh 2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Joh 2:23 Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

Joh 2:24 But Jesus did not commit himself unto them, because he knew all *men*,

Joh 2:25 And needed not that any should testify of man: for he knew what was in man.

{Pentecost?}

Joh 3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

Joh 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Joh 3:3 Jesus answered and said unto him, *Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

Joh 3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Joh 3:5 Jesus answered, *Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

Joh 3:6 *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

Joh 3:7 *Marvel not that I said unto thee, Ye must be born again.*

Joh 3:8 *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

Joh 3:9 Nicodemus answered and said unto him, How can these things be?

Joh 3:10 Jesus answered and said unto him, *Art thou a master of Israel, and knowest not these things?*

Joh 3:11 *Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.*

Joh 3:12 *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*

Joh 3:13 *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

Joh 3:14 *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*

Joh 3:15 *That whosoever believeth in him should not perish, but have eternal life.*

Joh 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Joh 3:17 *For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

Joh 3:18 *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

Joh 3:19 *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

Joh 3:20 *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.*

Joh 3:21 *But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

PASSOVER-PENTECOST

Joh 3:22 After these things came Jesus and his disciples into the land of Judaea; and

Joh 4:1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

Joh 4:2 (Though Jesus himself baptized not, but his disciples,)

Joh 4:3 He left Judaea, and departed again into Galilee.

PENTECOST AD 27

Joh 4:4 And he must needs go through Samaria.

Joh 4:5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Joh 4:6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

Joh 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, *Give me to drink.*

Joh 4:8 (For his disciples were gone away unto the city to buy meat.)

Joh 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Joh 4:10 Jesus answered and said unto her, *If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*

Joh 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

Joh 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Joh 4:13 Jesus answered and said unto her, *Whosoever drinketh of this water shall thirst again:*

Joh 4:14 *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

Joh 4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Joh 4:16 Jesus saith unto her, *Go, call thy husband,*

there he tarried with them, and baptized.

Joh 3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

Joh 3:24 For John was not yet cast into prison.

Joh 3:25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

Joh 3:26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

Joh 3:27 John answered and said, A man can receive nothing, except it be given him from heaven.

Joh 3:28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

Joh 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

Joh 3:30 He must increase, but I *must* decrease.

Joh 3:31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

Joh 3:32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

Joh 3:33 He that hath received his testimony hath set to his seal that God is true.

Joh 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

Joh 3:35 The Father loveth the Son, and hath given all things into his hand.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

and come hither.

Joh 4:17 The woman answered and said, I have no husband. Jesus said unto her, **Thou hast well said, I have no husband:**

Joh 4:18 **For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.**

Joh 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

Joh 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Joh 4:21 Jesus saith unto her, **Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**

Joh 4:22 **Ye worship ye know not what: we know what we worship: for salvation is of the Jews.**

Joh 4:23 **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**

Joh 4:24 **God is a Spirit: and they that worship him must worship him in spirit and in truth.**

Joh 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Joh 4:26 Jesus saith unto her, **I that speak unto thee am he.**

Joh 4:27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

Joh 4:28 The woman then left her waterpot, and went her way into the city, and saith to the men,

Joh 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

Joh 4:30 Then they went out of the city, and came unto him.

Joh 4:31 In the mean while his disciples prayed him, saying, Master, eat.

Joh 4:32 But he said unto them, **I have meat to eat that ye know not of.**

Joh 4:33 Therefore said the disciples one to another,

	<p>Hath any man brought him <i>ought</i> to eat?</p> <p>Joh 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.</p> <p>Joh 4:35 Say not ye, There are yet four months, and <i>then</i> cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.</p> <p>Sabbatical year ends - Sabbatical year ends</p> <p>Joh 4:36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.</p> <p>Joh 4:37 And herein is that saying true, One soweth, and another reapeth.</p> <p>Joh 4:38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.</p> <p>Joh 4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.</p> <p>Joh 4:40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.</p> <p>Joh 4:41 And many more believed because of his own word;</p> <p>Joh 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard <i>him</i> ourselves, and know that this is indeed the Christ, the Saviour of the world.</p>
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Galilee Ministry - Jesus Christ affirms Jubilee Year - [Rosh Ha'Shanah-Y.K, AD 27]

Map C

Early Judean Ministry (8 months)

1. **Cana to Capernaum**
(John 2:12)
2. **Capernaum to Jerusalem for the first Passover of Jesus' ministry.** (John 2:13)
Here Jesus clears the temple for the first time (John 2:14-16) and speaks with Nicodemus. (Jn. 3:1-21)
3. **Jesus goes to hill country of Judea.** (Jn. 3:22) **John Baptist is at Aenon** (3:23)
4. **Judea to Jacob's Well at Sychar** (Jn. 4:3-5)
Jesus speaks to the woman (4:7) and spends two days in Sychar (4:40).
5. **Jesus travels to Cana** (Jn. 4:43-46) and heals the royal official's son (Jn. 4:46-53)
6. **Jesus returns to Nazareth** (Luke 4:14-27)

YOM KIPPUR AD 27

PENTECOST AD 27

APRIL 9TH AD 27

Luk 4:30 But he passing through the midst of them went his way,
Luk 4:31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

Mat 4:13And leaving Nazareth, he came and dwelt in

Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtholim:

[[Mat 8:5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

Mat 8:6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

Mat 8:7 And Jesus saith unto him, **I will come and heal him.**

Mat 8:8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

Mat 8:9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

Mat 8:10 When Jesus heard *it*, he marvelled, and said to them that followed, **Verily I say unto you, I have not found so great faith, no, not in Israel.**

Mat 8:11 **And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.**

Mat 8:12 **But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.**

Mat 8:13 And Jesus said unto the centurion, **Go thy way; and as thou hast believed, so be it done unto thee.** And his servant was healed in the selfsame hour.]]

Joh 4:46 **So Jesus came again into Cana of Galilee**, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

Joh 4:47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

Joh 4:48 Then said Jesus unto him, **Except ye see signs and wonders, ye will not believe.**

Joh 4:49 The nobleman saith unto him, Sir, come down ere my child die.

Joh 4:50 Jesus saith unto him, **Go thy way; thy son liveth.** And the man believed the word that Jesus had spoken unto him, and he went his way.

Joh 4:51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

Joh 4:52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

Joh 4:53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, **Thy son liveth:** and himself believed, and his whole house.

Joh 4:54 This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee.

Luk 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Luk 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Luk 4:18 **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

Luk 4:19 **To preach the acceptable year of the Lord.**

Luk 4:20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luk 4:21 And he began to say unto them, **This day is this scripture fulfilled in your ears.**

Luk 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Luk 4:23 And he said unto them, **Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.**

Luk 4:24 And he said, **Verily I say unto you, No prophet is accepted in his own country.**

Luk 4:25 **But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;**

Luk 4:26 **But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.**

Luk 4:27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.
 Luk 4:28 And all they in the synagogue, when they heard these things, were filled with wrath,
 Luk 4:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

First Galilee Tour Fall/Winter AD 27-28

RE-CALLING

Mar 1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

Mar 1:17 And Jesus said unto them, **Come ye after me, and I will make you to become fishers of men.**

Mar 1:18 And straightway they forsook their nets, and followed him.

Mar 1:19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

Mar 1:20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

Mar 1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

Mar 1:22 And they were astonished at his

RE-CALLING

Matt 4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

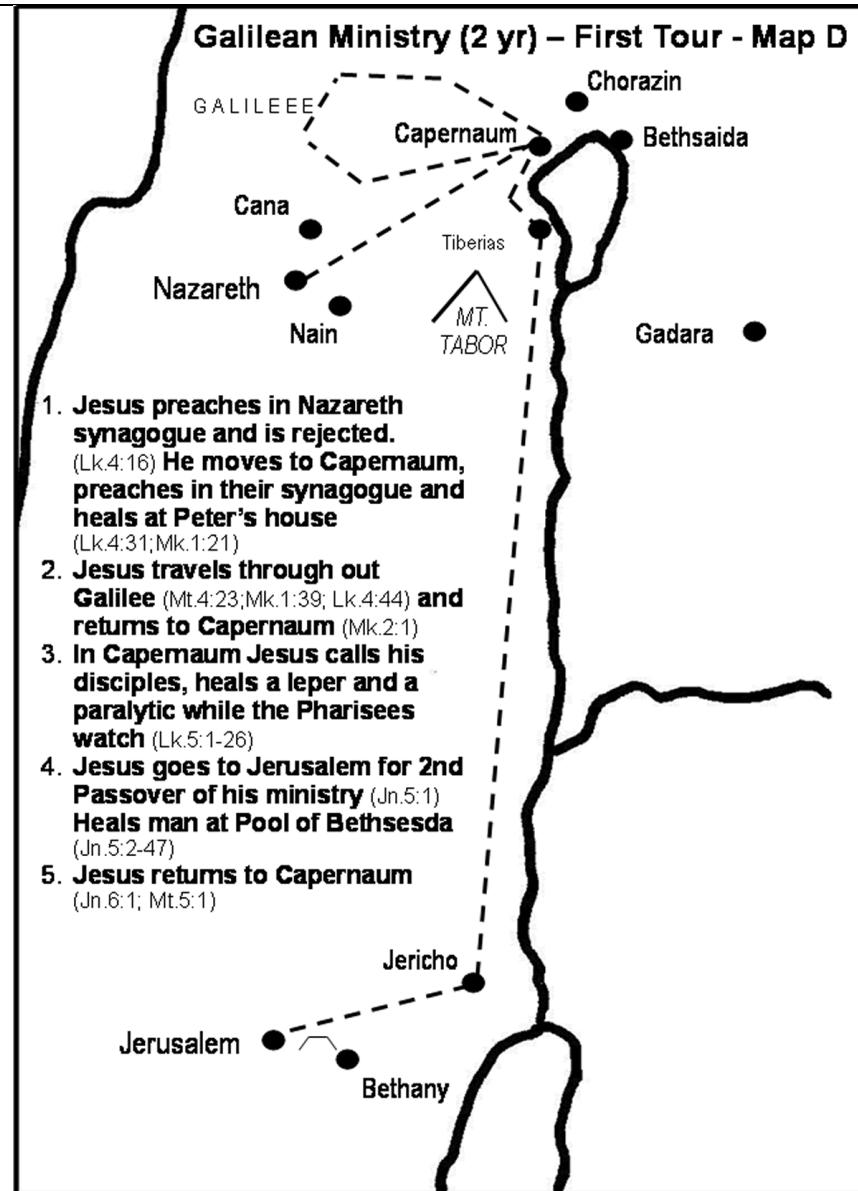
Mat 4:19 And he saith unto them, **Follow me, and I will make you fishers of men.**

Mat 4:20 And they straightway left *their* nets, and followed him.

Mat 4:21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

Mat 4:22 And they immediately left the ship and their father, and followed him.

Mat 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner



<p>doctrine: for he taught them as one that had authority, and not as the scribes.</p> <p>Mar 1:23 And there was in their synagogue a man with an unclean spirit; and he cried out,</p> <p>Mar 1:24 Saying, Let <i>us</i> alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.</p> <p>Mar 1:25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.</p> <p>Mar 1:26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.</p> <p>Mar 1:27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine <i>is</i> this? for with authority commandeth he even the unclean spirits, and they do obey him.</p> <p>Mar 1:28 And immediately his fame spread abroad throughout all the region round about</p>	<p>of disease among the people.</p> <p>Mat 4:24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.</p> <p>Mat 4:25 And there followed him great multitudes of people from Galilee, and <i>from</i> Decapolis, and <i>from</i> Jerusalem, and <i>from</i> Judaea, and <i>from</i> beyond Jordan.</p>	<p>Luk 4:31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.</p> <p>Luk 4:32 And they were astonished at his doctrine: for his word was with power.</p> <p>Luk 4:33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,</p> <p>Luk 4:34 Saying, Let <i>us</i> alone; what have we to do with thee, <i>thou</i> Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.</p> <p>Luk 4:35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.</p> <p>Luk 4:36 And they were all amazed, and spake among themselves, saying, What a word <i>is</i> this! for with authority and power he commandeth the unclean spirits, and they come out.</p> <p>Luk 4:37 And the fame of him went out into every place of the country round about.</p>	
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Galilee.			
<p>Mar 1:29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.</p> <p>Mar 1:30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.</p> <p>Mar 1:31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.</p> <p>Mar 1:32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.</p> <p>Mar 1:33 And all the city was gathered together at the door.</p> <p>Mar 1:34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.</p> <p>Mar 1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.</p> <p>Mar 1:36 And Simon and they that were with him followed after him.</p>	<p>[[Mat 8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.</p> <p>Mat 8:15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.</p> <p>Mat 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with <i>his</i> word, and healed all that were sick:</p> <p>Mat 8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare <i>our</i> sicknesses.</p> <p>Mat 8:18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.]]</p>	<p>Luk 4:38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.</p> <p>Luk 4:39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.</p> <p>Luk 4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.</p> <p>Luk 4:41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking <i>them</i> suffered them not to speak: for they knew that he was Christ.</p> <p>Luk 4:42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.</p> <p>Luk 4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.</p> <p>Luk 4:44 And he preached in the synagogues of Galilee.</p> <p>REMINDING</p> <p>Luk 5:1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,</p> <p>Luk 5:2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing <i>their</i> nets.</p> <p>Luk 5:3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.</p> <p>Luk 5:4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.</p> <p>Luk 5:5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.</p> <p>Luk 5:6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.</p> <p>Luk 5:7 And they beckoned unto <i>their</i> partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.</p> <p>Luk 5:8 When Simon Peter saw <i>it</i>, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.</p> <p>Luk 5:9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:</p>	

<p>Mar 1:37 And when they had found him, they said unto him, All <i>men</i> seek for thee.</p> <p>Mar 1:38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.</p> <p>Mar 1:39 And he preached in their synagogues throughout all Galilee, and cast out devils.</p>	<p>Luk 5:10 And so <i>was</i> also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.</p> <p>Luk 5:11 And when they had brought their ships to land, they forsook all, and followed him.</p>	
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<p>Mat 5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:</p> <p>Mat 5:2 And he opened his mouth, and taught them, saying,</p> <p>Mat 5:3 Blessed <i>are</i> the poor in spirit: for theirs is the kingdom of heaven.</p> <p>Mat 5:4 Blessed <i>are</i> they that mourn: for they shall be comforted.</p> <p>Mat 5:5 Blessed <i>are</i> the meek: for they shall inherit the earth.</p> <p>Mat 5:6 Blessed <i>are</i> they which do hunger and thirst after righteousness: for they shall be filled.</p> <p>Mat 5:7 Blessed <i>are</i> the merciful: for they shall obtain mercy.</p> <p>Mat 5:8 Blessed <i>are</i> the pure in heart: for they shall see God.</p> <p>Mat 5:9 Blessed <i>are</i> the peacemakers: for they shall be called the children of God.</p> <p>Mat 5:10 Blessed <i>are</i> they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.</p> <p>Mat 5:11 Blessed are ye, when <i>men</i> shall revile you, and persecute <i>you</i>, and shall say all manner of evil against you falsely, for my sake.</p> <p>Mat 5:12 Rejoice, and be exceeding glad: for great <i>is</i> your reward in heaven: for so persecuted they the prophets which were before you.</p>	<p>Mat 6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.</p> <p>Mat 6:2 Therefore when thou doest <i>thine</i> alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.</p> <p>Mat 6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth:</p> <p>Mat 6:4 That <i>thine</i> alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.</p> <p>Mat 6:5 And when thou prayest, thou shalt not be as the hypocrites <i>are</i>: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.</p> <p>Mat 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.</p> <p>Mat 6:7 But when ye pray, use not vain repetitions, as the heathen <i>do</i>: for they think</p>	<p>Mat 7:1 Judge not, that ye be not judged.</p> <p>Mat 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.</p> <p>Mat 7:3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in <i>thine</i> own eye?</p> <p>Mat 7:4 Or how wilt thou say to thy brother, Let me pull out the mote out of <i>thine</i> eye; and, behold, a beam <i>is</i> in <i>thine</i> own eye?</p> <p>Mat 7:5 Thou hypocrite, first cast out the beam out of <i>thine</i> own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.</p> <p>Mat 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.</p> <p>Mat 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:</p>
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<p>Mat 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.</p> <p>Mat 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.</p> <p>Mat 5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.</p> <p>Mat 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.</p> <p>Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.</p> <p>Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.</p> <p>Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach <i>them</i>, the same shall be called great in the kingdom of heaven.</p> <p>Mat 5:20 For I say unto you, That except your righteousness shall exceed <i>the righteousness</i> of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.</p> <p>Mat 5:21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:</p> <p>Mat 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.</p> <p>Mat 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;</p> <p>Mat 5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.</p> <p>Mat 5:25 Agree with thine adversary quickly, whiles</p>	<p>that they shall be heard for their much speaking.</p> <p>Mat 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.</p> <p>Mat 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.</p> <p>Mat 6:10 Thy kingdom come. Thy will be done in earth, as <i>it is</i> in heaven.</p> <p>Mat 6:11 Give us this day our daily bread.</p> <p>Mat 6:12 And forgive us our debts, as we forgive our debtors.</p> <p>Mat 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.</p> <p>Mat 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:</p> <p>Mat 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.</p> <p>Mat 6:16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.</p> <p>Mat 6:17 But thou, when thou fastest, anoint thine head, and wash thy face;</p> <p>Mat 6:18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.</p> <p>Mat 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:</p> <p>Mat 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:</p> <p>Mat 6:21 For where your treasure is, there will your heart be also.</p>	<p>Mat 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.</p> <p>Mat 7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone?</p> <p>Mat 7:10 Or if he ask a fish, will he give him a serpent?</p> <p>Mat 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?</p> <p>Mat 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.</p> <p>Mat 7:13 Enter ye in at the strait gate: for wide <i>is</i> the gate, and broad <i>is</i> the way, that leadeth to destruction, and many there be which go in thereat:</p> <p>Mat 7:14 Because strait <i>is</i> the gate, and narrow <i>is</i> the way, which leadeth unto life, and few there be that find it.</p> <p>Mat 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.</p> <p>Mat 7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?</p> <p>Mat 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.</p> <p>Mat 7:18 A good tree cannot bring forth evil fruit, neither <i>can</i> a corrupt tree bring forth good fruit.</p>
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<p>thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.</p> <p>Mat 5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.</p> <p>Mat 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:</p> <p>Mat 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.</p> <p>Mat 5:29 And if thy right eye offend thee, pluck it out, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into hell.</p> <p>Mat 5:30 And if thy right hand offend thee, cut it off, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into hell.</p> <p>Mat 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:</p> <p>Mat 5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.</p> <p>Mat 5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:</p> <p>Mat 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:</p> <p>Mat 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.</p> <p>Mat 5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.</p> <p>Mat 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.</p> <p>Mat 5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:</p> <p>Mat 5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.</p>	<p>Mat 6:22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.</p> <p>Mat 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great <i>is</i> that darkness!</p> <p>Mat 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.</p> <p>Mat 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?</p> <p>Mat 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?</p> <p>Mat 6:27 Which of you by taking thought can add one cubit unto his stature?</p> <p>Mat 6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:</p> <p>Mat 6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.</p> <p>Mat 6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, <i>shall he</i> not much more <i>clothe</i> you, O ye of little faith?</p> <p>Mat 6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?</p> <p>Mat 6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.</p> <p>Mat 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.</p>	<p>Mat 7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>Mat 7:20 Wherefore by their fruits ye shall know them.</p> <p>Mat 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.</p> <p>Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?</p> <p>Mat 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.</p> <p>Mat 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:</p> <p>Mat 7:25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.</p> <p>Mat 7:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:</p> <p>Mat 7:27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.</p> <p>Mat 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:</p>
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<p>Mat 5:40 And if any man will sue thee at the law, and take away thy coat, let him have <i>thy</i> cloke also.</p> <p>Mat 5:41 And whosoever shall compel thee to go a mile, go with him twain.</p> <p>Mat 5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.</p> <p>Mat 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.</p> <p>Mat 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;</p> <p>Mat 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.</p> <p>Mat 5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same?</p> <p>Mat 5:47 And if ye salute your brethren only, what do ye more <i>than others</i>? do not even the publicans so?</p> <p>Mat 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.</p>	<p>Mat 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.</p>	<p>Mat 7:29 For he taught them as <i>one</i> having authority, and not as the scribes.</p>
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<p>Mark 1:40 And there came a leper to him, beseeching him, and kneeling down said to him: If thou wilt, thou canst make me clean. 41 And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean.</p> <p>42 And when he had spoken, immediately the leprosy departed from him, and he was made clean. 43 And he strictly charged him, and forthwith sent him away. 44 And he saith to him: See thou tell no one; but go, shew thyself to the high priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them.</p> <p>45 But he being gone out, began to publish and to blaze abroad the word: so that he could not openly go into the city, but was without in desert places: and they flocked to him from all sides</p>	<p>Mat 8:1 When he was come down from the mountain, great multitudes followed him.</p> <p>Mat 8:2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.</p> <p>Mat 8:3 And Jesus put forth <i>his</i> hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.</p> <p>Mat 8:4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto</p>	<p>Luk 5:12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on <i>his</i> face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.</p> <p>Luk 5:13 And he put forth <i>his</i> hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.</p> <p>Luk 5:14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.</p> <p>Luk 5:15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.</p> <p>Luk 5:16 And he withdrew himself into the</p>
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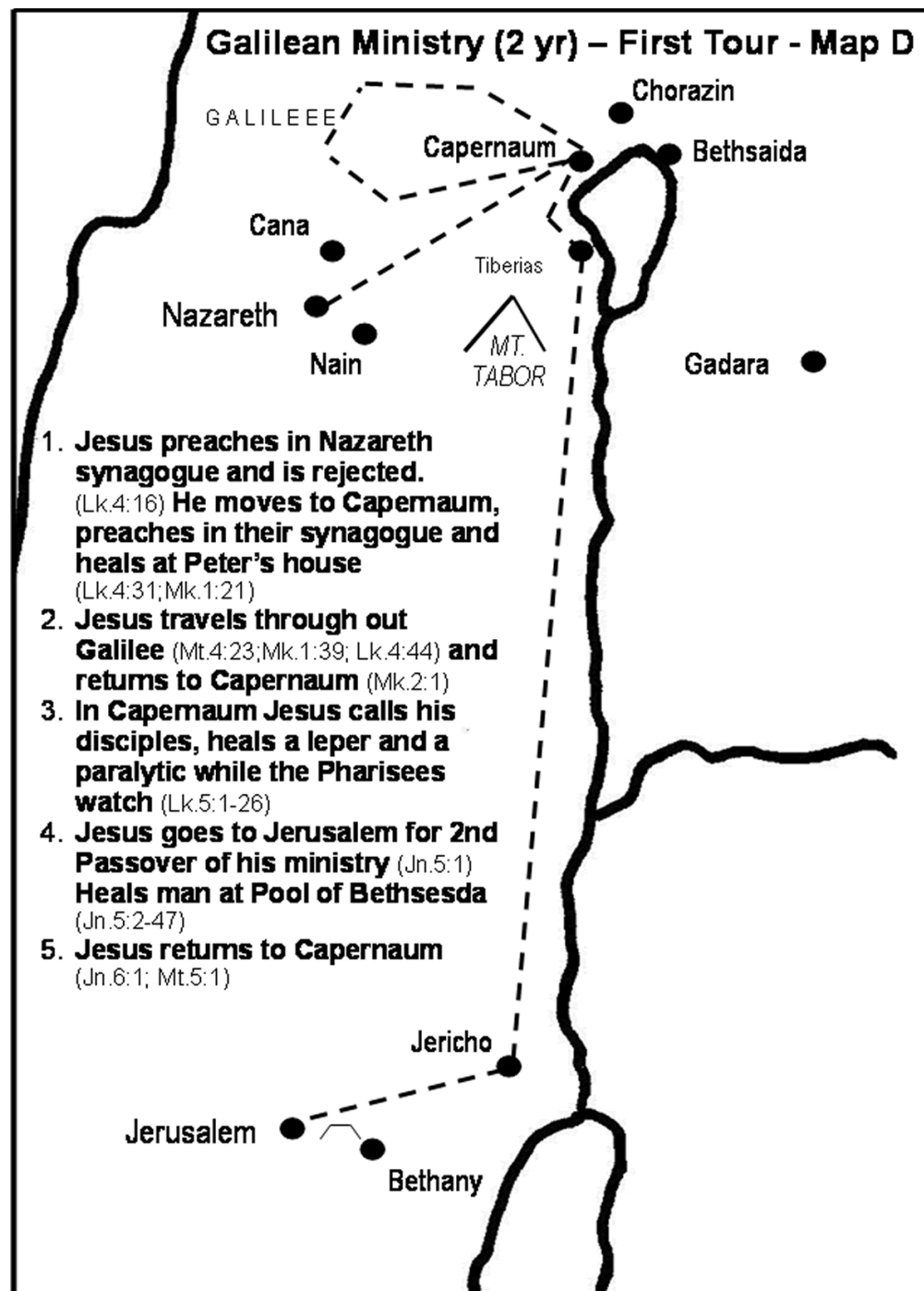
	them.	wilderness, and prayed.	
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<p>Mar 2:1 And again he entered into Capernaum after <i>some</i> days; and it was noised that he was in the house.</p> <p>Mar 2:2 And straightway many were gathered together, insomuch that there was no room to receive <i>them</i>, no, not so much as about the door: and he preached the word unto them.</p> <p>Mar 2:3 And they come unto him, bringing one sick of the palsy, which was borne of four.</p> <p>Mar 2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken <i>it</i> up, they let down the bed wherein the sick of the palsy lay.</p> <p>Mar 2:5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.</p> <p>Mar 2:6 But there were certain of the scribes sitting there, and reasoning in their hearts,</p> <p>Mar 2:7 Why doth this <i>man</i> thus speak blasphemies? who can forgive sins but God only?</p> <p>Mar 2:8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?</p> <p>Mar 2:9 Whether is it easier to say to the sick of the palsy, <i>Thy</i> sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?</p> <p>Mar 2:10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)</p> <p>Mar 2:11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.</p> <p>Mar 2:12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.</p>	<p>17 And it came to pass on a certain day, as he sat teaching, that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea and Jerusalem: and the power of the Lord was to heal them. 18 And behold, men brought in a bed a man, who had the palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus. 20 Whose faith when he saw, he said: Man, thy sins are forgiven thee. 21 And the scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone? 22 And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts? 23 Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk? 24 But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say to thee, Arise, take up thy bed, and go into thy house. 25 And immediately rising up before them, he took up the bed on which he lay; and he went away to his own house, glorifying God. 26 And all were astonished; and they glorified God. And they were filled with fear, saying: We have seen wonderful things to day.</p>
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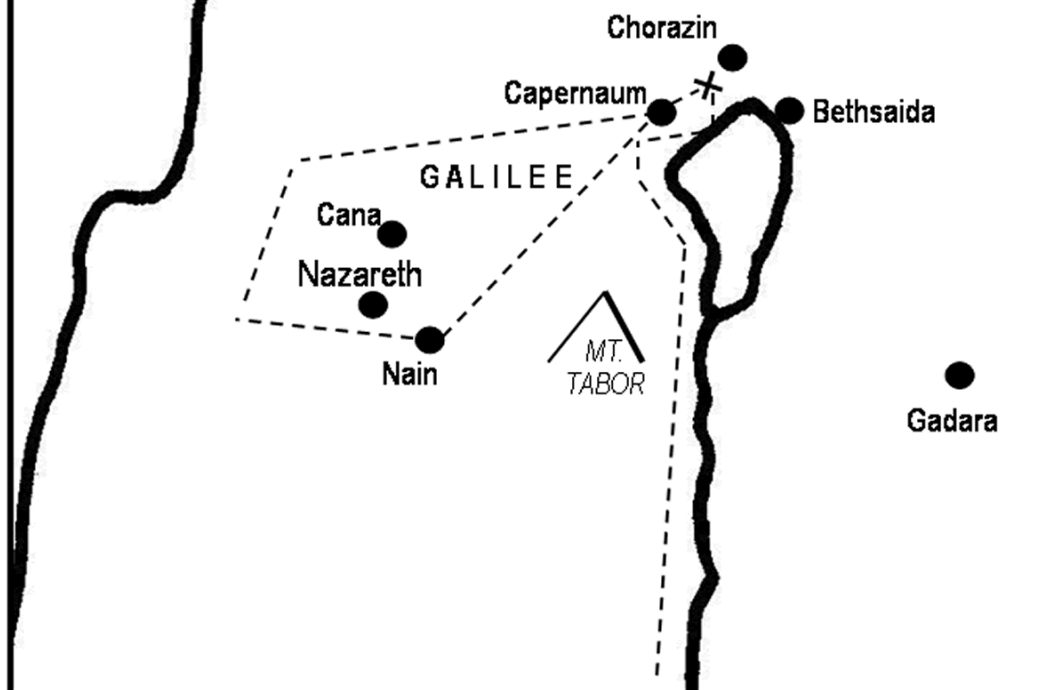
<p>Purim AD 28 Adar II 14 – March 28</p>	<p>John 5:1 After this there was a feast of the Jews; and Jesus went up to Jerusalem. ¹⁹</p>	<p>Joh 5:16 And therefore did the Judeans persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.... 5:18 Therefore the Judeans sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.</p> <p><small>Mat 12:14 Then the Pharisees went out, and held a council against him, how they might destroy him.</small></p> <p><small>Mar 3:6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him</small></p> <p><small>Luk 6:11 And they [Scribes & Pharisees] were filled with madness; and communed one with another what they might do to Jesus.</small></p>
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¹⁹ Petavius supposes that the feast of **Purim**, or lots, is here meant. The feast of **John** 5 fell on a Sabbath (5:9). The only feast day to fall on a Sabbath between AD 25 and 35 **was Purim of 28**. (Faulstich, E. W. 1986 *Computer Calendar: IBM Software*. Spencer, IA: Chronology Books).

Galilean Ministry (2 yr) – First Tour - Map D

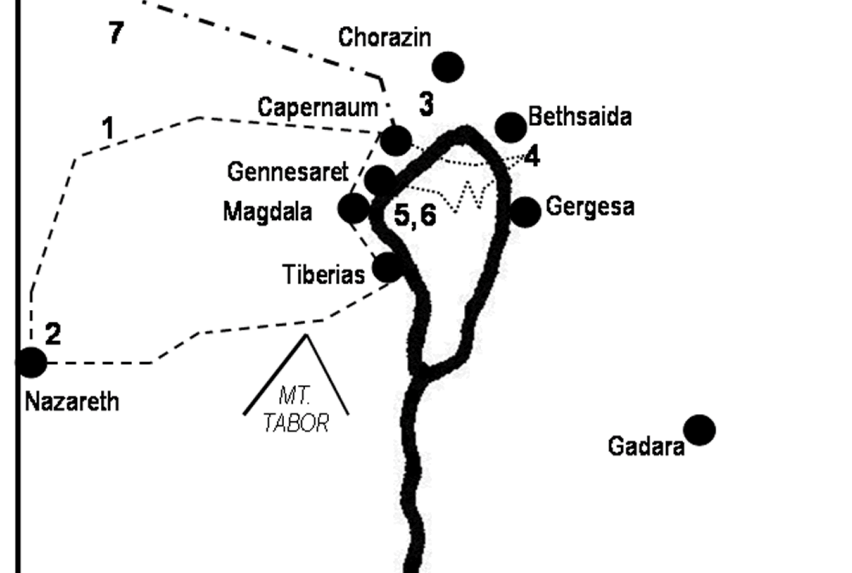


Galilean Ministry (2 yr) - Second Tour - Map E



1. **Jesus returns to Galilee from the 2nd Passover. (Lk.5:1) He preaches from Peter's boat (Lk.5:2), visits some villages and teaches the Sermon on the Mount (X).**
2. **Jesus enters Capernaum (Lk.7:1) and heals the Centurion's servant (Lk.7:2)**
3. **Jesus continued to move through Galilee and raises the widows son from the dead in Nain (Lk.7:11)**
4. **Jesus returns to Capernaum. Here he meets with disciples of John the Baptist (Mt.9:14; Lk.7:18), instructs his own disciples, eats with the Pharisees (Lk.7:36) and heals Jarius' daughter (Mt.9:18; Mk.5:22; Lk.8:41). He then sends out his disciples (Mt.10). Jesus is ready to begin his third tour of Galilee (Mt.11:1; Lk.8:1).**

Galilean Ministry (2 yr) - Third Tour - Map F



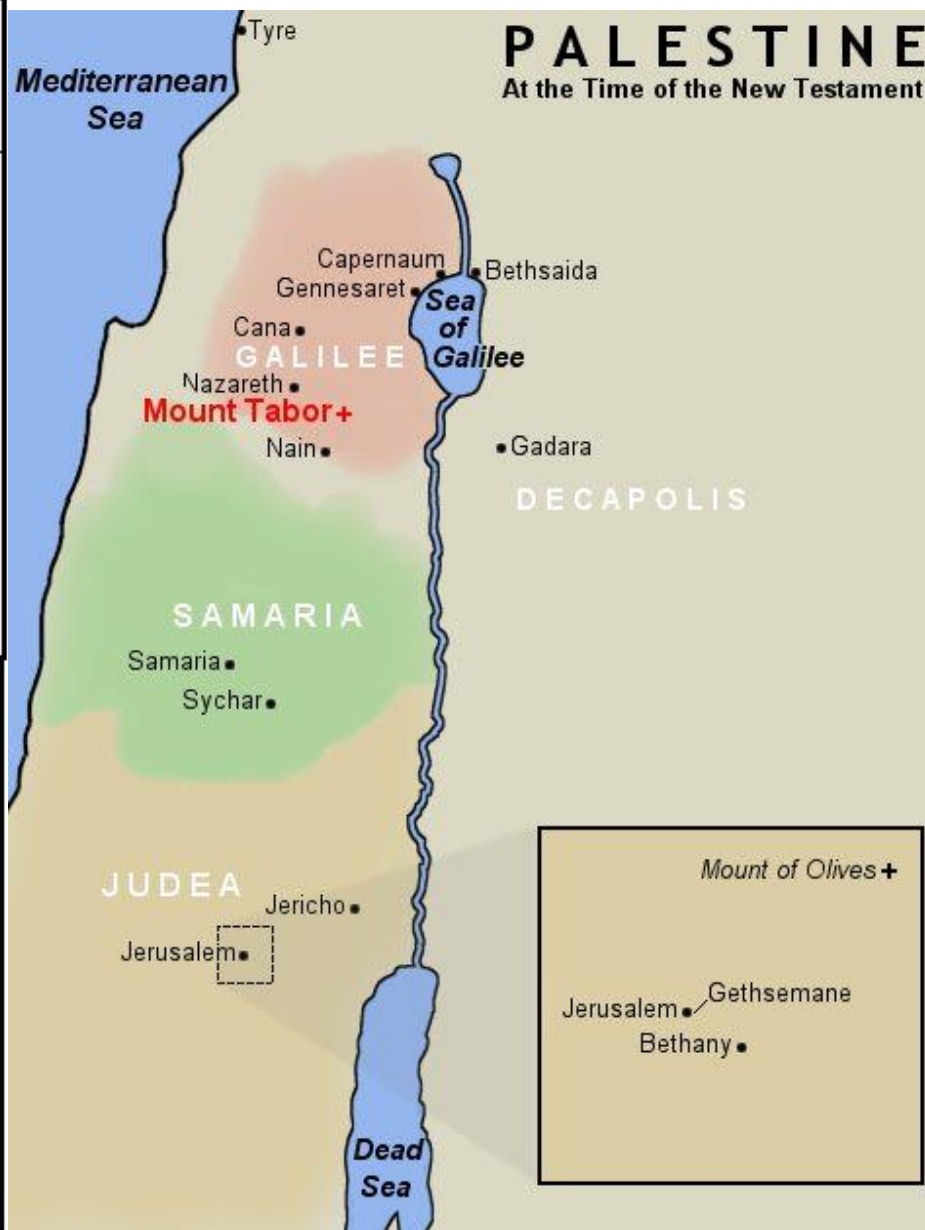
1. **Jesus makes his 3rd tour through Galilee (Mt.11:1; Lk.8:1). He Denounces Chorazin and Bethsaida (Mt.11:20); Sabbath conflict in grain field (Mt.12:1) Called Beelzebub by leaders (Mt.12:22) Begins speaking in parables, and presents the Seven Kingdom Parables (Mt.13:1-52).**
2. **Jesus goes through Nazareth and is rejected. (Mt.13:54)**
3. **Jesus hears reports that John the Baptist had been decapitated (Mt. 14:1; Mk.6:14). Jesus withdraws to the area of Bethsaida (which is outside of Herod Antipas' territory of Galilee), his first of four attempts to withdraw from the crowds who want him as king, the hatred of the religious leaders, the envy of Herod Antipas, to instruct his disciples and to rest.**
4. **Jesus feeds 5,000 Jews from Galilee (Mt.14:13; Mk.6:32; Lk.9:10; Jn6:1) The third Passover of Jesus ministry is near. (Jn.6:4)**
5. **Jesus walks on water and they land at Gennesaret (Mt. 14:25-34) the people run along the coast from Bethsaida and find Jesus on the other side between Capernaum and Gennesaret (Jn.6:25). Jesus teaches that he is the Bread of Life (Jn.6:35-59)**
6. **Many disciples desert Jesus (Jn.6:60-70)**
7. **For the second time Jesus withdraws, this time to the region of Tyre and Sidon (Mt.15:21)**

<p>10 When the apostles returned, they reported to Jesus what they had done. Then he took them with him and they withdrew by themselves to a town called Bethsaida, 11 but the crowds learned about it and followed him. He welcomed them and spoke to them about the kingdom of God, and healed those who needed healing.</p> <p>12 Late in the afternoon the Twelve came to him and said, “Send the crowd away so they can go to the surrounding villages and countryside and find food and lodging, because we are in a remote place here.” 13 He replied, “You give them something to eat.” They answered, “We have only five loaves of bread and two fish—unless we go and buy food for all this crowd.” 14 (About five thousand men were there.) But he said to his disciples, “Have them sit down in groups of about fifty each.” 15 The disciples did so, and everyone sat down. 16 Taking the five loaves and the two fish and looking up to heaven, he</p>	<p>MARK 6:30 The apostles gathered around Jesus and reported to him all they had done and taught. 31 Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, “Come with me by yourselves to a quiet place and get some rest.” 32 So they went away by themselves in a boat to a solitary place. 33 But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them. 34 When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things. 35 By this time it was late in the day, so his disciples came to him. “This is a remote place,” they said, “and it’s already very late. 36 Send the people away so that they can go to the surrounding countryside and villages and buy themselves something to eat.” 37 But he answered, “You give them something to eat.” They said to him, “That would take more than half a year’s wages[e]! Are we to go and spend that much on bread and give it to them to eat?” 38 “How many loaves do you have?” he asked. “Go and see.” When they found out, they said, “Five—and two fish.” 39 Then Jesus directed them to have all the people sit down in groups on the green grass. 40 So they sat down in groups of hundreds and fifties. 41 Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the</p>	<p>Matt 14: 13 When Jesus heard what had happened, he withdrew by boat privately to a solitary place. Hearing of this, the crowds followed him on foot from the towns. 14 When Jesus landed and saw a large crowd, he had compassion on them and healed their sick. 15 As evening approached, the disciples came to him and said, “This is a remote place, and it’s already getting late. Send the crowds away, so they can go to the villages and buy themselves some food.” 16 Jesus replied, “They do not need to go away. You give them something to eat.” 17 “We have here only five loaves of bread and two fish,” they answered. 18 “Bring them here to me,” he said. 19 And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people. 20 They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. 21 The number of those</p>	<p>6 Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias), ² and a great crowd of people followed him because they saw the signs he had performed by healing the sick. ³ Then Jesus went up on a mountainside and sat down with his disciples. 4 The Jewish Passover Festival was near. ⁵ When Jesus looked up and saw a great crowd coming toward him, he said to Philip, “Where shall we buy bread for these people to eat?” ⁶ He asked this only to test him, for he already had in mind what he was going to do. ⁷ Philip answered him, “It would take more than half a year’s wages^[a] to buy enough bread for each one to have a bite!” ⁸ Another of his disciples, Andrew, Simon Peter’s brother, spoke up, ⁹ “Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?” ¹⁰ Jesus said, “Have the people sit down.” There was plenty of grass in that place, and they sat down (about five thousand men were there). ¹¹ Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish. ¹² When they had all had enough to eat, he said to his disciples, “Gather the pieces that are left over. Let nothing be wasted.” ¹³ So they gathered them and filled twelve baskets with the pieces of the five</p>
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gave thanks and broke them. Then he gave them to the disciples to distribute to the people. 17 They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over.	loaves. Then he gave them to his disciples to distribute to the people. He also divided the two fish among them all. 42 They all ate and were satisfied, 43 and the disciples picked up twelve basketfuls of broken pieces of bread and fish. 44 The number of the men who had eaten was five thousand.	who ate was about five thousand men, besides women and children.,	barley loaves left over those who had eaten. ¹⁴ After the people saw the sign Jesus performed, they began to say, “Surely this is the Prophet who is to come into the world.” ¹⁵ Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself
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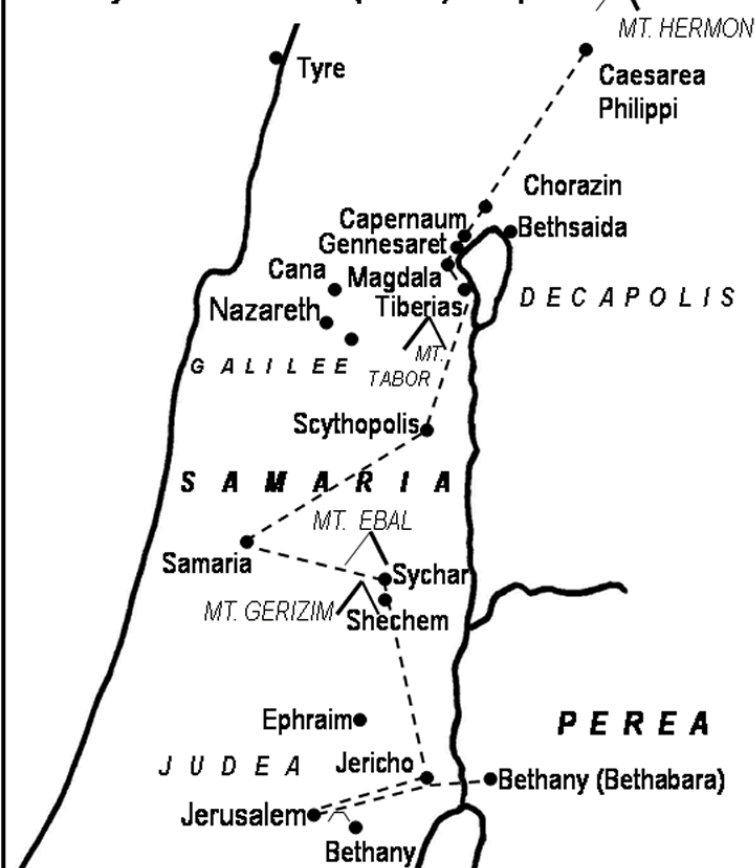
Galilean Ministry (2 yr) - The Gentile Tour - Map G

1. Jesus goes up to the region of Tyre and Sidon (Mt.15:21). Here he meets the Canaanite woman (Mt.15:22; Mk.7:24)
2. Jesus leaves Tyre and goes down to Sea of Galilee and withdraws into the region of Decapolis for his third attempt to get away from the fanatical crowds, King Herod Antipas, the religious leaders and to rest and teach his disciples (Mk.7:31). Jesus heals a deaf mute man (Mk.7:31)
3. Jesus feeds a crowd of 4,000 Gentiles (X) who followed him out of Tyre (a Gentile land) into Decapolis (also a Gentile land) (Mk.8:1; Mt.15:29)
4. Jesus sails to Dalmanutha ("the harbor") (Mk.8:10) of Magadan (Mt.15:39). He is confronted by Pharisees and Sadducees who demand a sign (Mt.16:1)
5. Jesus sails to Bethsaida (Mk.8:13,22). Jesus warns his disciples of the Yeast of Pharisees and Sadducees while on the boat (Mt.16:5; Mk.8:14)
6. Jesus heals a blind man in Bethsaida (Mk.8:22)
7. Jesus withdraws for the fourth and final time before he leaves for Jerusalem and the crucifixion. This time he goes to the area of Caesarea Philippi (Mt.16:13) At the Pagan shrine called the Gates of Hades Jesus asks his disciples who he is, introduces the church, announces his coming crucifixion and rebukes Peter.
8. Jesus then goes up into Mt. Hermon and is transfigured (Mt.17:1; Lk.9:18)
9. Jesus comes down the mountain; he cast a demon out of a boy (Lk.9:37)
10. Jesus pays his and Peter's temple tax in Capernaum (Mt.17:24)
11. Before leaving Galilee Jesus teaches Matthew 18.
12. Jesus set out for Jerusalem for the last time (Lk.9:51; Mt.19:1)



Transfiguration [August 19th (Old Calendarists) Thursday, AD 28] Matthew 17:1-8, Mark 9:2-9, Luke 9:28-36, II Peter 1:16-19.

Ministry in Judea/Perea (7 mo.) - Map H



Jesus leaves Caesarea Philippi for Jerusalem (Lk.9:51; Mt.19:1). **As he approaches Samaria the Samaritans do not welcome him.** (Lk.9:52) **Jesus travels on the border of Samaria and Judea. He heals 10 lepers** (Lk.17:11). **Jesus sends out 72 disciples to go to all the towns he is about to go to.** (Lk.10:1) **Jesus goes to the Feast of Tabernacles in Jerusalem, Oct. 15** (Jn.7:1) **Jesus teaches at the Feast in Jerusalem** (Jn.7:14). **On the last day of the feast Jesus invites the "thirsty" to "come to me to drink"** (Jn.7:37) **Events in John 8-10 occur in Jerusalem between October 15 and December 25 when Jesus is confronted in the Temple by religious leaders during the Feast of Lights (Hanukkah)** (Jn.10:22). **Jesus leaves for the other side of the Jordan to the land called Perea.** (Jn.10:40) **Lazarus dies in Bethany (located by Jerusalem in Judea) while Jesus is in Perea.** (Jn.11)

First year of 5th Millennium²⁰

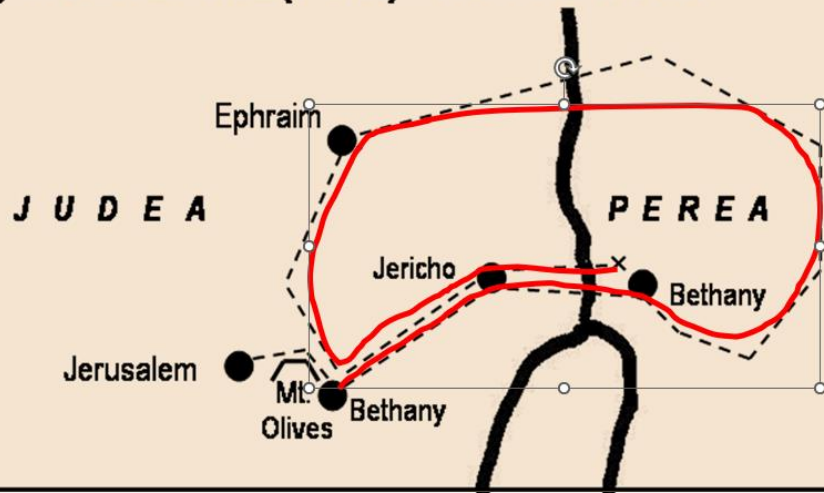
Yom Teruah, Tishri 10, October 16, 28 AD

John 7:1 After this, Jesus went around in Galilee. He did not want[a] to go about in Judea because the Jewish leaders there were looking for a way to kill him. **2** But when the Jewish **Festival of Tabernacles** [*Tishri* 15-21, October 21-27] was near, **3** Jesus' brothers said to him, "Leave Galilee and go to Judea, so that your disciples there may see the works you do. **4** No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world." **5** For even his own brothers did not believe in him. **6** Therefore Jesus told them, "My time is not yet here; for you any time will do. **7** The world cannot hate you, but it hates me because I testify that its works are evil. **8** You go to the festival. I am not[b] going up to this festival, because my time has not yet fully come." **9** After he had said this, he stayed in Galilee. **10** However, after his brothers had left for the festival, he went also, not publicly, but in secret. **11** Now at the festival the Jewish leaders were watching for Jesus and asking, "Where is he?" **12** Among the crowds there was widespread whispering about him. Some said, "He is a good man." Others replied, "No, he deceives the people." **13** But no one would say anything publicly about him for fear of the leaders. **14** Not until halfway through the festival did Jesus go up to the temple courts and begin to teach. **15** The Jews there were amazed and asked, "How did this man get such learning without having been taught?"

John 10:22 Then came the **Festival of Dedication**[Kislev 25-Tebet 2, December 30, AD 28-January 6 AD 29] at Jerusalem. It was winter, **23** and Jesus was in the temple courts walking in Solomon's Colonnade. **24** The Jews who were there gathered around him, saying, "How long will you keep us in suspense? If you are the Messiah, tell us plainly."... **40** Then Jesus went back across the Jordan to the place where John had been baptizing in the early days. There he stayed, **41** and many people came to him. They said, "Though John never performed a sign, all that John said about this man was true." **42** And in that place many believed in Jesus.

²⁰ Jerome's *Chronicle*: (Olympiad) "202.1 [AD 29] The beginning of the 81st Jubilee, according to the Hebrews" [i.e., the year after the completion of 80 Jubilees=4000 years]

Ministry in Judea/Perea (7 mo.) - The Final Month



1. Jesus receives word in Perea, near the Jordan (X) (Jn.11:40), that Lazarus is sick. Two days later Jesus leaves for Bethany, in Judea, to raise Lazarus. (Jn.11:1-16)
2. Jesus raises Lazarus from the dead in Bethany. (Jn.11:17-44)
3. Jewish leaders decide to kill Jesus (Jn.11:45-53)
4. Jesus leaves the area of Jerusalem to Ephraim, a city in the hill country of Ephraim in Judea. (Jn.11:54)
5. Jesus goes back into Perea (Mk.10:1). In Perea Jesus blesses the little children (Mk.10:13) and speaks to the rich young ruler (Mk.10:17).
6. Jesus leaves Perea and goes towards Jericho on his way to Jerusalem for the final time. (Lk.18:35) It was at this time James and John ask to sit at his right and left in his kingdom (Mk.10:35; Mt.20:20-28) On a Friday morning as Jesus approached Jericho a blind beggar receives his sight (Lk.18:35-43) Jesus saw Zacchaeus in a tree and ate lunch at his house in Jericho (Lk.19:1-10) As he leaves Jericho, Jesus heals the two blind men (Mt.20:29). One was named blind Bartimaeus (Mk.10:46).
7. That Friday night Jesus arrives at Bethany and stays at the house of Mary, Martha and Lazarus. (Jn.12:1)
8. The next day is Saturday, the Sabbath. Jesus and his disciples observe the day of rest in Bethany.
9. Saturday night, at a meal at Lazarus' house, Mary anoints Jesus for his burial and Judas objects (Jn.12:3-9). Many people came out to see Jesus and Lazarus.
10. On Sunday, the first day of the week, Jesus leaves Bethany early in the morning for Jerusalem. His entrance into Jerusalem becomes known as the Triumphal Procession of Palm Sunday (Jn.12:12; Lk.19:28; Mk.11:1; Mt.21:1)

John 11:57 But the chief priests and the Pharisees *had* [already] given orders that anyone who found out where Jesus was should report it so that they might arrest him.

Sunday, February 13, AD 29

TB Sanh.43a On the eve of the Passover Yeshu [the Nasorean] was hanged. For **forty days** before the execution took place, a herald went forth and cried, 'He is going forth to be stoned because he has practised sorcery and enticed Israel [to idolatry]. Anyone who can say [anything] in his favour, let him come forward and plead on his behalf.' But since nothing was brought forward in his favour he was hanged on the eve of the Passover [and the eve of Sabbath]!

John 11:55 When it was almost time for the **Jewish Passover**, many went up from the country to Jerusalem for their ceremonial cleansing **before the Passover**. 56

They kept looking for Jesus, and as they stood in the temple courts they asked one another, "What do you think? Isn't he coming to the festival at all?"

Saturday, March 19 [post-Sabbath dinner]

John 12:1 Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. 2 Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. 3 Then Mary took about a pint[a] of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

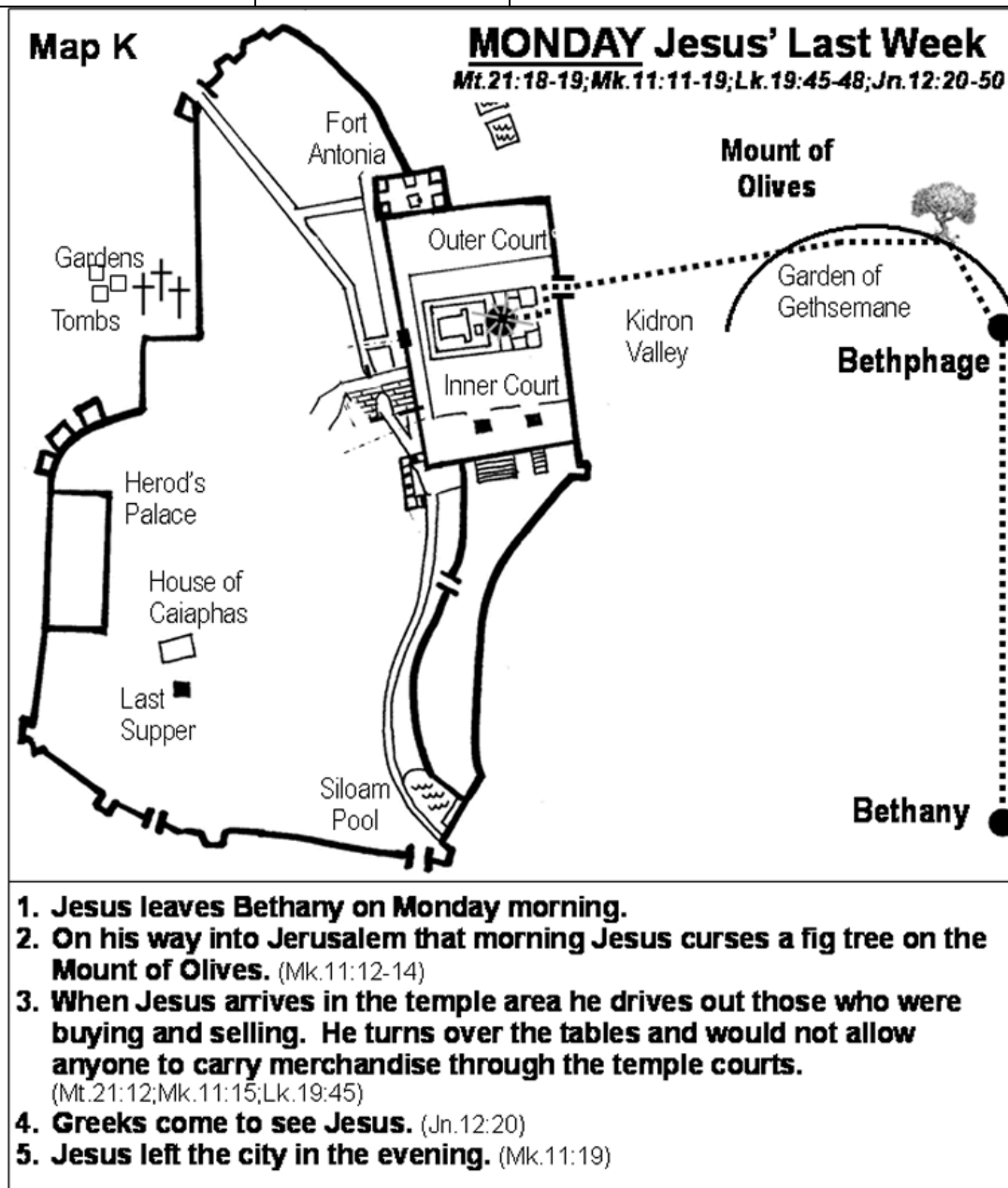
Triumphal Entry	Sunday: Nisan 9 [eve of 10th]:	Palm Sunday, March 20 [eve of lamb-choosing]	
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Map J

SUNDAY Jesus' Last Week
Mt. 21:1-11; Mk. 11:1-11; Lk. 19:29-44; Jn. 12:12-19

1. Sunday morning Jesus leaves Bethany.
2. The disciples go ahead to the village of Bethphage to get the donkey.
3. Jesus rides over the Mount of Olives into the city crossing the Kidron Valley.
4. As the crowd waves palm branches and cheers, Jesus begins to weep for the city of Jerusalem. (Lk.19:41)
5. Jesus enters Jerusalem and goes into the temple. (Mk.11:11)
6. He looks around at everything in the temple. (Mk.11:11)
7. Jesus then returns to Bethany for the evening. (Mk.11:11)

Monday	Nisan 10			
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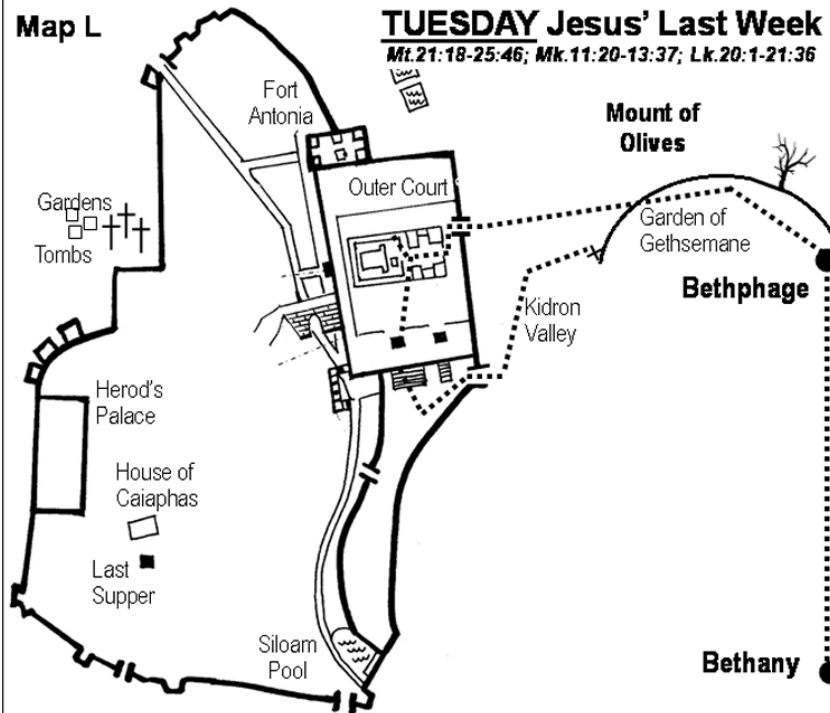


Tuesday
Hananiah @
Gamaliel's
with
Christ²¹ with
representatives
from King
Agbar's court in
Eddessa [Moses
of Khorene,
II.xxx-xxxi]²²
Nisan 11
John 12:20

Doctrina Addai: "[Hananiah=Ananias, Jos. Ant. Ant 20.2.3-4] went forth from Edessa on the fourteenth day of Adar, and entered Jerusalem on the twelfth day of Nisan, on the fourth day of the week. And he found Christ at the house of **Gamaliel**, a chief of the Jews."

Thomas Ardrouni, an Armenian historian of the tenth cent., affirms Agbar's envoys belonged to the group of Gentiles who asked Philip to present them to Jesus according to John 12:20-22. González thinks that Thomas surely derived these data from ancient sources. González, *Leyenda*, 76 n. 19. In Acts 2:5 we read that in AD 29 in Jerusalem there were many Jews coming from everywhere, also from Mesopotamia and Cappadocia (ibid. 2:9-12): it is very probable that Jews from Osrhoene too (in Mesopotamia, near Cappadocia) visited Jerusalem in AD 29 and then, back home, related what they saw and heard. For the importance of these Jews who listened to Peter's first preaching in Jerusalem in relation to the early spread of Christianity see C.P. Thiede, *Ein Fisch für den römischen Kaiser* (München: Luchterhand, 1998), 120 and *passim*. J.A.T. Robinson [*Twelve New Testament Studies*. London: SCM Press Ltd., 1962. pp.107-125] notes: "They are Greek-speaking Jews, of whom it is specifically stated that they had 'come up to worship at the feast' (12.20) and there is no suggestion that they are merely 'God fearers' or even that they had once been Gentiles. All that we can deduce with certainty is that they spoke Greek rather than Aramaic (and hence presumably the approach through Philip, with his Hellenistic name and place of origin (12.21)), and that they were in Jerusalem for a specifically Jewish reason. In fact, the Evangelist has already at an earlier point (7.35) equated the term 'the Greeks' with 'the Dispersion among the Greeks', that is, Greek-speaking Diaspora Judaism.⁷ [The words m» e„j Diaspor;n t;n `Ell»nwn mšllel porešesqai ka` didšskein toŷj `Ellhnaj; are unfortunately ambiguous. 'The Diaspora of the Greeks' could mean 'the Greek-speaking Diaspora' (i.e. Jews) and 'the Greeks' be an abbreviated way of referring to the same group. Or it could mean 'the Diaspora resident among the Greeks', in which case 'the Greeks' would be Gentiles. H. Windisch comes down in favour of the latter in *TWNT* (art. "Ellhn) II, 506. But K. L. Schmidt, *ibid.* (art. diaspora) II, 102, insists on leaving both possibilities open (cf. H. J. Cadbury in *The Beginnings of Christianity* v (1933), 72 f.). The decision between them can in fact only be made in the light of the Johannine context as a whole. As there is no other reference in the Gospel or the Epistles to a Gentile mission, the probability would seem to be in favour of the first interpretation.] Cf. the letter of R. Gamaliel I (TJ. *Sanh.* 18d) 'to our brethren, the sons of the diaspora of Babylon, the Sons of the diaspora of Media, the sons of the diaspora of the Greeks, and all the rest of the dispersed of Israel' (quoted A. Schlatter, *Der Evangelist Johannes* (1930), p. 198). It is to be observed that the phrase 'the diaspora of the Greeks' (where the parallels would lead us to expect 'the diaspora of Greece') is exactly that which John also uses in 7.35.

Map L



1. Jesus leaves Bethany on Tuesday morning.
2. The disciples realize the tree Jesus cursed the day before has withered. (Mk.11:20)
3. Jesus arrives at the temple.
4. Priests question Jesus concerning his authority to behave the way he had the day before when he cleared the temple. (Mt.21:23; Mk.11:27; Lk.20:1)
5. Jesus teaches in the temple - Parable of the two sons (Mt.21:28), Parable of the Tenants (Mt.21:33), Parable of the Wedding Banquet. (Mt.22:1).
6. Pharisees & Herodians try to trap Jesus with a tax question. (Mt.22:15)
7. Sadducees try to trap Jesus concerning the resurrection. (Mt.22:23)
8. Pharisees try to trap Jesus concerning the commandments. (Mt.22:34)
9. Jesus traps them all when he asks "Whose son is the Christ? (Mt.22:41)
10. Jesus pronounces the seven woes on the religious leaders. (Mt.23)
11. Jesus watches the widow put in the two coins. (Mk.12:41; Lk.21:1-4)
12. Jesus is leaving the temple when the disciples draw his attention to the stones (Mt.24:1). Jesus says the temple will be destroyed. (Mt.24:2)
13. While Jesus is sitting on the Mount of Olives (X) the disciples come to him for more details about the temple destruction, his return and the end. (Mt.24:3) Jesus answers in Matt. 23 & 24, Mark 11 & Luke 20 & 21.

Wednesday Greeks" [Greek-speaking Jews of the <i>Diaspora</i>] who had an audience with Christ just prior to Passover	Nisan 12			
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Map M

WEDNESDAY Jesus' Last Week
Mt.26:1-16; Mk.14:1-11; Lk.22:1-6

Fort Antonia

Garden of Tomb

Herod's Palace

House of Caiaphas

Last Supper

Siloam Pool

Kidron Valley

Mount of Olives

Garden of Gethsemane

Bethphage

Bethany

During the day the Chief Priests and Elders discuss how they might kill Jesus after the Passover.

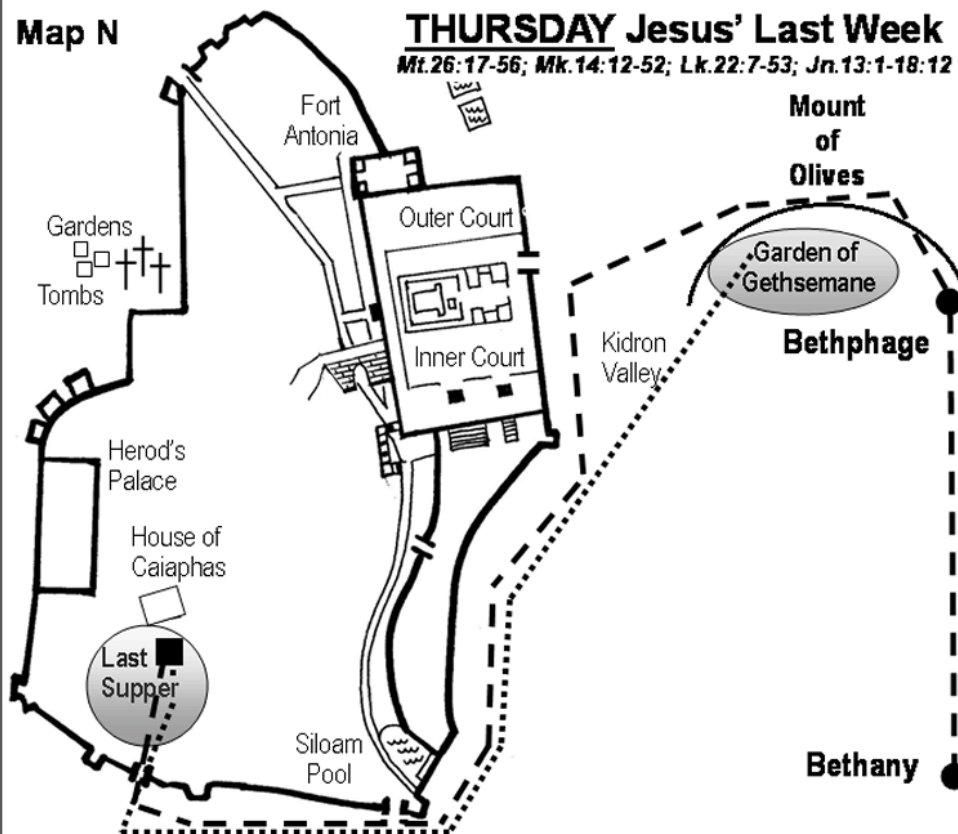
Judas Goes to Meet with the Priests late in the evening

Jesus stays in Bethany on Wednesday

1. **Jesus probably spends the day in Bethany and does not go into Jerusalem. Jesus tells his disciples that the Passover is two days away and the Son of Man will be crucified.** (Mt.26:1)
2. **The chief priest and the elders are looking for a way to kill Jesus.** (Mt.26:2-5; Mk.14:1-2)
3. **At an evening meal at the house of Simon the Leper, Jesus is anointed a second time while in Bethany. This time all the disciples object to the waste of valuable oil.** (Mt.26:6-13; Mk.14:3-9)
4. **Judas goes to the chief priests to discuss a way to betray Jesus.** (Mt.26:14-16; Mk.14:10-11; Lk.22:3-6)

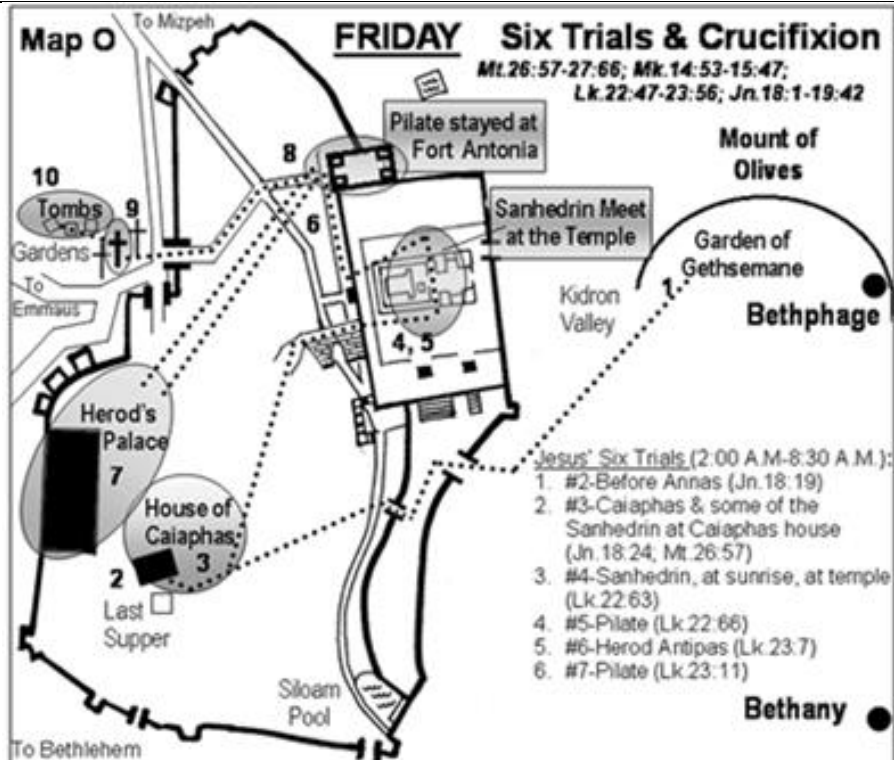
Maundy Thursday

Nisan 13



1. The disciples ask Jesus where he wanted them to make preparations for the meal. (Mt. 26:17) Jesus sends Peter and John to prepare the meal. (Lk. 22:8) They are told to go into the city and follow a man, who is carrying a jar of water on his head, to a house with a large upper room. (Lk. 22:10-12)
2. Jesus eats this final meal with his disciples in a large upper room in a home in Jerusalem. It is likely this was the home of John Mark's mother. (Acts 12:12)
3. After the meal they leave the city about midnight, crossing the Kidron Valley to an olive grove (Jn. 18:1) called the Gethsemane (literally, "press of oils" referring to a place of an olive press) on the Mount of Olives. Here they plan on spending the night as they had before. (Lk. 22:39) Jesus knows his arrest is near and spends time in prayer.
4. He will be arrested here about two hours later, or about 2:00 am.

Christ Crucified - March 25, AD 29 - Passover Friday



1. About 2:00 A.M. Jesus is betrayed and arrested in Gethsemane. (Jn. 18: 1)
2. Jesus is taken to appear before Annas, the former high priest. Jesus is interrogated and slapped (Jn. 18: 19) Peter denies Jesus. (Jn. 18: 15)
3. About 3:00 A.M. Annas sends Jesus, still bound, to the current high priest, Caiaphas. (Jn. 18: 24) Some of the members of the Sanhedrin assemble at Caiaphas' palace/house for a preliminary trial of Jesus. (Mt. 26: 57) Peter denies Jesus again. (Jn. 18: 25)
4. The soldiers mock and beat Jesus while the Sanhedrin assembles at the temple for the "official" trial at the temple after sunrise. (Lk. 22: 63)
5. At sunrise, about 5:15, Jesus is led before the Sanhedrin at the temple. Jesus testifies that he is the Son of God. He is led to Pilate. (Lk. 22: 66)
6. At about 6:00 A.M. Jesus is on the pavement in front of Fort Antonia where Pilate stays. Pilate questions Jesus. Pilate learns Jesus is from Galilee and sends him over to Herod's Palace in Jerusalem.
7. At about 6:45 A.M. Jesus appears before Herod Antipas (Lk. 23: 7) Jesus will not speak. Herod sends Jesus back to Pilate in a royal robe (Lk. 23: 11)
8. Between 7:30-8:30 Pilate tries several times to release Jesus. Pilate speaks with Jesus. Jesus is beaten and sentenced to crucifixion. The soldiers in the Praetorium (Antonia) mock, spit on & hit Jesus (Mt. 27: 27)
9. Jesus carries the cross outside the city walls. He is crucified at 9:00 A.M. (Lk. 23: 26; Mt. 27: 31)
10. By 3:00 in the afternoon Jesus is dead. He is buried in a tomb near by.

Matt 28	Mark 16	Luke 23ff	John 20ff	ETc
	1 ¶ (AVRLE) And when the sabbath was past, ²³ Mary Magdalene, and Mary the mother of James, <i>and Salome</i> , had <i>bought sweet spices</i> , ²⁴ that they might come <i>and anoint him</i> .	55 (AVRLE) And the women also, which came with him from Galilee , followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments ; and rested the sabbath day according to the commandment.		
1 ¶ (AVRLE) In the end of the sabbath, ²⁵ as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre	2 (Rotherham) And, very early, on the first of the week, they are coming towards the tomb--when, the sun, arose. ²⁶ 3 (Douay) And they said one to another: Who shall roll us back the stone from the door of the sepulchre?	1 ¶ (Darby) But on the morrow of the sabbath, very early indeed in the morning, ²⁷ they came to the tomb, bringing the aromatic spices which they had prepared.	1 ¶ (AVRLE) The first day of the week ²⁸ cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, . . .	[The so-called <i>Gospel of Peter</i> has επιφωσκω in the same sense as Matthew and Luke as does a late papyrus]. XII. 50 Now early <i>on the Lord's day</i> Mary Magdalene, a disciple (fem.) of the Lord--which, being afraid because of the Jews, for they were inflamed with anger, had not performed at the sepulchre of the Lord those things which women are accustomed to do unto them that die and are 51 beloved of them--took with her the women her friends and 52 came unto the tomb where he was laid. And they feared lest the Jews should see them, and said: Even if we were not able to weep and lament him on that day whereon he was 53 crucified, yet let us now do so at his tomb. But who will roll away for us the stone also that is set upon the door of the tomb, that we may enter in and sit beside him and perform 54 that which is due? for the stone was great, and we fear lest any man see us. And if we cannot do so, yet let us cast down at the door these things which we bring for a memorial of him, and we will weep and lament until we come unto our house.
2 (AVRLE) And, behold, there was a great earthquake: (σεισμος εγενετο μεγας ²⁹ for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.		[[Tert <i>Apol</i> 21: But, lo, <u>on the third day</u> there a was a sudden shock of earthquake, and the stone which sealed the sepulchre was rolled away, and the guard fled off in terror ; (apud <i>Acts of Pilate</i> ?)]]	<i>Ascension of Isaiah</i> 3:13 and that He should before the sabbath be crucified upon the tree, and should be crucified together with wicked men, and that He should be buried in the sepulchre, 14. And the twelve who were with Him should be offended because of Him: and the watch of those	<i>G.Pet</i> 35 Now in the night whereon the Lord's day dawned, as the soldiers were keeping guard two by two in every watch, 36 there came <i>a great sound in the heaven, and they saw the heavens opened and two men</i> descend thence, shining with (lit. having) a great light,

²³ TB "What is that, that is allowed as to the living [on the sabbath day], but as to the dead it is not? It is anointing."

²⁴ (διαγενομένου του σαββατου). Genitive absolute, the sabbath having come in between, and now over. For this sense of the verb (common from Demosthenes on) see #Ac 25:13 27:9. It was therefore after sunset. Bought spices (ηγορασαν αρωματα). They had returned from the tomb after the watching late Friday afternoon and had prepared spices. {#Lu 23:56} Now they secured a fresh supply.

²⁵ οψε δε σαββατων. After the end of the week: this is the translation given by several eminent critics; and in this way the word οψε is used by the most eminent Greek writers. Thucydides, lib. iv. chap. 93, της ημερας οψε ην—the day was ended. Plutarch, οψε των βασιλεως χρονων—after the times of the king. Philostratus οψε των τροικων—after the Trojan war. In the Jerusalem Talmudists it is in the coming forth of the sabbath; vulgarly, in the going out of the sabbath: On a certain eve of the sabbath, namely, when the sabbath began, "there was not wine to be found in all Samaria: but at the end of the sabbath there was found abundance, because the Aramites had brought it, and the Cuthites had received it"... [Towards the first day of the week.] The Jews reckon the days of the week thus; One day (or the first day) of the sabbath: two (or the second day) of the sabbath: "Two witnesses come and say, The first of the sabbath this man stole, &c., and, on the second day of the sabbath, judgment passed on him."

²⁶ It was some two miles from Bethany to the tomb. Probably they started while it was still dark and the sun was coming up when they arrived at the tomb.

²⁷ At early dawn (ορθρου βαθεος). Genitive of time. Literally, at deep dawn. The adjective βαθος (deep) was often used of time. This very idiom occurs in Aristophanes, Plato, et cetera.

²⁸ In all three instances also we have the genitive plural των σαββατων for "the week" as in #Ac 20:7. The singular σαββατον also occurs for "the week" as in #Lu 18:12; Mr 16:9

²⁹ Cornelius A'Lapide dares to say: "The earth, which trembled with sorrow at the Death of Christ as it were leaped for joy at His Resurrection."

			who watched the sepulchre: 15. And the descent of the angel of the Christian Church, which is in the heavens, whom He will summon in the last days.16. And that (<u>Gabriel</u>) the angel of the Holy Spirit, and <u>Michael</u> , the chief of the holy angels, on the third day will <u>open the sepulchre</u> : 17. And the Beloved sitting <u>on their shoulders</u> will come forth and send out His twelve disciples.	and drawing near unto the sepulchre. 37 And that stone which had been set on the door rolled away of itself and went back to the side, and the sepulchre was X. 38 opened and both of the young men entered in.
3 (Rotherham) Now his appearance, was, as lightning, ³⁰ and, his clothing, white as snow; ³¹				
4 (AVRLE) And for fear of him the keepers did shake, and became as dead men.		Sahidic Fragments of the <i>Falling Asleep of Mary</i> , V: "Now as he was yet saying these things, a great and sweet savour was given forth from the tomb of Jesus. Cleopas saw with his eyes a figure of the Cross come forth from the tomb of Jesus"	<i>Ascension of Isaiah</i> 3:14...and the watch of those who watched the sepulchre: 15. And the descent of the angel of the Christian Church, which is in the heavens, whom He will summon in the last days.16. And that (<u>Gabriel</u>) the angel of the Holy Spirit, and <u>Michael</u> , the chief of the holy angels, on the third day will <u>open the sepulchre</u> : 17. And the Beloved sitting <u>on their shoulders</u> will come forth and send out His twelve disciples.	<i>G.Pet:</i> When therefore those soldiers saw that, they waked up the centurion and the elders [of the Jews] (for they also were there keeping 39 watch) ; and while they were yet telling them the things which they had seen, they saw again three men come out of the sepulchre , and two of them sustaining the other (lit. the 40 one), and a cross following, after them . And of the two they saw that their heads reached unto heaven, but of him that 41 was led by them that it overpassed the heavens. And they 42 heard a voice out of the heavens saying: Hast thou (or Thou hast) preached unto them that sleep? And an answer was heard from the cross , saying: Yea.
	4 (Douay) And looking, they saw the stone rolled back. For it was very great. ³² 5 (AVRLE) And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment στολη; and they were affrighted. (εξεθαμβηθησαν). They were utterly (εξ in composition) amazed.	2 (Douay) And they found the stone rolled back ³³ from the sepulchre.	. . . and seeth the stone taken away from the sepulchre.	<i>G.Pet:</i> XIII. 55 And they went and found the sepulchre open: and they drew near and looked in there, and saw there a young man sitting in the midst of the sepulchre, of a fair countenance and clad in very bright raiment, which said unto them:
5 (Rotherham) But the messenger, answering, said unto the women-- Be not, ye, afraid! For I know that, Jesus the crucified ³⁴ , ye are seeking:	6 (Darby) but he says to them, Be not alarmed. Ye seek Jesus, the Nazarene , the crucified one.			<i>G.Pet:</i> 56 Wherefore are ye come? whom seek ye? not him that was crucified ?

³⁰ Coruscations of glory continually flaming from his face.

³¹ Celestial beings are usually represented as clothed in white, #Ac 1:10 Da 7:9 Re 3:4 6 4:4 7:13 14.

³² *For it was very great* This clause should be read immediately after the third verse, according to D, three copies of the Itala, Syriac, Hier., and Eusebius. "Who shall roll us away the stone from the door of the sepulchre? for it was very great. And when they looked, they saw that the stone was rolled away."

³³ Rolled away (αποκεκυλισμενον). Perfect passive participle of αποκυλιω, late verb and in the N.T. only in this context (#Mr 16:3; Mt 28:2) while #Joh 20:1 has ηρμενον (taken away).

³⁴ (ηρσουν τον εσταυρωμενον). Perfect passive participle, state of completion. This he will always be. So Paul will preach as essential to his gospel "and this one crucified" (και τουτον εσταυρωμενον, #1Co 2:2).

6 (AVRLE) He is not here: for he is risen, as he said. Come, see the place where the Lord lay.	He is risen, he is not here; behold the place where they had put him.			<i>G.Pet:</i> He is risen and is departed; but if ye believe it not, look in and see the place where he lay, that he is not here: for he is risen and is departed thither whence he was sent..
		3 (Darby) And when they had entered they found not the body of the Lord Jesus. 4 (Rotherham) And it came to pass, while they were perplexing themselves ³⁵ concerning this, that lo! two men, stood near them, in dazzling raiment. 5 (Darby) And as they were filled with fear and bowed their faces to the ground, they said to them, Why seek ye the living one among the dead? ³⁶		
7 (AVRLE) And go quickly, and tell his disciples that he is risen from the dead; ³⁷ and, behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you.	7 (Rotherham) But go your way, tell his disciples, and Peter ³⁸ --He is going before you into Galilee: there , shall ye yourselves see him,--according as he said unto you.	6 (AVRLE) He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 6 (AVRLE) He is not here, but is risen: remember how he spake unto you when he was yet in Galilee , 8 (Rotherham) And they remembered his sayings;		
8 (Rotherham) And, departing quickly from the tomb with fear and great joy, ³⁹ they ran to bring tidings unto his disciples.	8 And they went out quickly, and fled from the sepulchre ; for they trembled and were amazed: neither said they any thing to any man ; for they were afraid.			<i>G.Pet:</i> 57 Then the women were affrighted and fled

³⁵ While they were perplexed thereabout (εν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου). Luke's common Hebraistic idiom, εν with the articular infinitive (present passive ἀπορεῖσθαι from ἀπορεῶ, to lose one's way) and the accusative of general reference. In dazzling apparel (εν εἰσθητὶ ἀστραπτουσῇ). This is the correct text. This common simplex verb occurs only twice in the N.T., here and #Lu 17:24 (the Transfiguration). It has the same root as ἀστραπή (lightning).

³⁶ TB A parable. A certain priest (who had a foolish servant) went somewhere without the city. The servant seeking about for his master, goes into the place of burial, and there calls out to people standing there. 'Did you see my master here?' They say unto him, 'Is not thy master a priest?' He said, 'Yes.' Then said they unto him, 'Thou fool, who ever saw a priest among tombs?' So say Moses and Aaron to Pharaoh; 'Thou fool, is it the custom to seek the dead among the living? (or perhaps the living among the dead?) Our God is the living God; but the gods of whom thou speakest are dead,' &c.

³⁷ There is a remarkable saying of R. Judah Hakkodesh, which some critics quote on this subject: "After THREE DAYS the SOUL of the Messiah shall RETURN to its body, and he shall GO OUT of that STONE in which he shall be BURIED."

³⁸ In the margin of the later Syriac version, there is a remarkable addition after verse 8; it is as follows:—*And they declared briefly all that was commanded, to them that were with Peter. Afterward Jesus himself published by them, from east to west, the holy and incorruptible preaching of eternal salvation. Amen.*

³⁹ At the mention of unexpected good news, fear and joy are generally intermingled. — *Vix sum apud me, ita animus commotus est metu, Spe, gaudio, mirando hoc tanto, tam repentino bono.* TERANT. Andr. v. 945: "I am almost beside myself, my mind is so agitated with fear, hope, and joy, at this unexpected good news."

		9 (AVRLE) And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.		
9 (AVRLE) And as they went to tell his disciples, behold, Jesus met them, saying, All hail. <i>χαίρετε</i> ⁴⁰ And they came and held him by the feet, ⁴¹ and worshipped him.				
10 (Rotherham) Then, Jesus saith unto them-- Be not afraid! ⁴² Go your way, bear tidings unto my brethren, that they may depart into Galilee; and, there, shall they themselves see me.				
11 ¶ (Rotherham) Now as they were, going, lo! <i>certain</i> of the guard, ⁴³ went into the city and reported unto the High-priests all the things that had come to pass;			<i>Dial Tim et Aquila 54.12</i> The Christian said: Toward the first day), the faithful people, together with his disciples, and the women with the Magdalene on the first day of the week. 13 Hearing of his resurrection, they cast aside sorrow and received the good news of joy from the angels first, and then from the soldiers guarding the tomb. [extra-biblical tradition of guards reporting to disciples]	<i>G.Pet:</i> XI. 43 Those men therefore took counsel one with another to go and report these things unto Pilate. And while they yet thought thereabout, again the heavens were opened and a 45 man descended and entered into the tomb. And they that were with the centurion (or the centurion and they that were with him) when they saw that, hasted to go by night unto Pilate and left the sepulchre whereon they were keeping watch, and told all that they had seen, and were in great agony, saying: Of a truth he was the son of God.
12 (Rotherham) and, being gathered together with the Elders and taking counsel, sufficient pieces of silver, ⁴⁴ gave they unto the soldiers,--				
13 (AVRLE) Saying, Say ye, His disciples came by night, and stole him away while we slept.				
14 (AVRLE) And if this come to the governor's ears, [YLT] we will persuade him, and you keep free from anxiety. ⁴⁵				46 Pilate answered and said: I am clear from the blood of 47 the son of God, but thus it seemed good unto you. Then all they came and besought him and exhorted him to charge the centurion and the soldiers to tell nothing of that they had 48 seen: For, said they, it is expedient for us to incur the greatest sin before God, rather than to (and not to) fall into 49 the hands of the people of the Jews and to be stoned. Pilate therefore charged the centurion and the soldiers

⁴⁰ [All hail.] In the vulgar dialect of the Jews, "The Rabbins saw a certain holy man of Caphar Immi, and said All hail." How do they salute an Israelite? All hail.

⁴¹ [They held him by the feet.] This seems to have been done to kiss his feet. So #2Ki 4:27. For this was not unusual: "As R. Janni and R. Jonathan were sitting together, a certain man came and kissed the feet of R. Jonathan."

⁴² (μη φοβεσθε). They were still afraid for joy and embarrassment. Jesus calms their excitement by the repetition of the charge from the angel for the disciples to meet him in Galilee.

⁴³ Probably the rest still remained at the tomb, waiting for orders to depart, and had sent these to intimate to their employers the things that had taken place.

⁴⁴ The use of the plural for pieces of silver (αργυρια) is common. The papyri have many instances of ικανα for considerable (from ικανω, to reach to, attain to).

⁴⁵ The grammatical form of this clause implies that the thing supposed was expected to happen. The meaning then is, "If this come before the governor—as it likely will—we shall see to it that," etc. The "persuasion" of Pilate meant, doubtless, quieting him by a bribe,

				that they should say nothing.
15 (Rotherham) And, they, taking the pieces of silver, did as they were instructed. And this account was spread abroad among the Jews...until this [[very]] day. ⁴⁶				
	11 (Rotherham) And, they, hearing that he was living, and had been looked upon by her, disbelieved. ⁴⁷	10 (Rotherham) Now they were the Magdalene Mary, and Joana, and Mary the mother of James; and, the other women with them, were telling, <i>unto the apostles</i> , these things. 11 (AVRLE) And their words seemed to them as idle tales, ⁴⁸ and they believed them not.	2 (Rotherham) She runneth, therefore, and cometh <i>unto Simon Peter, and unto the other disciple whom Jesus dearly loved</i> , and saith unto them--They have taken away the Lord out of the tomb, and WE know not where they have laid him.	
		12 (AVRLE) Then arose Peter, and ran unto the sepulchre ; and stooping down, he beheld ⁴⁹ the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.	3 (AVRLE) Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 (AVRLE) So they ran <i>both together</i> : and the other disciple did outrun Peter, and came first to the sepulchre. 5 (Darby) and stooping down ⁵⁰ he sees the linen cloths lying; he did not however go in. 6 (AVRLE) Then cometh Simon Peter following him, <i>and went into the sepulchre</i> , and seeth the linen clothes lie, 7 (AVRLE) <i>And the napkin, that was about his head</i> , not lying with the linen clothes, but <i>wrapped together in a place by itself</i> . 8 (Rotherham) Then, entered, therefore, the other disciple also, who had come first unto the tomb, and he saw and believed.	
			9 (AVRLE) For as yet they knew not <i>the Scripture, that he must rise again from the dead</i> . 10 (Rotherham) The disciples, therefore, departed again, by themselves.	
	9 ¶ (AVRLE) Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. ⁵¹		11 ¶ (AVRLE) But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, ⁵² where the body of Jesus had lain. 13 (AVRLE) And they say unto her, Woman, why weepest thou? She saith	

⁴⁶ They lived up to their bargain and this lie lives on through the ages. JUSTIN MARTYR says, in his *Dialogue with Trypho* 108, that the Jews dispersed the story by means of special messengers [apostles] sent to every country. Bengel: *Quam laboriosum bellum mendacii contra veritatem*.

⁴⁷ Disbelieved (ηπιστησαν). This verb is common in the ancient Greek, but rare in the N.T. and here again verse #Mr 16:16 and nowhere else in Mark.

⁴⁸ *As idle talk* (ως ληρος). Old word for nonsense, only here in the N.T. Medical writers used it for the wild talk of those in delirium or hysteria.

⁴⁹ *Stooping and looking in* (παρακυψας). First aorist active participle of παρακυπτω, to stoop besides and peer into.

⁵⁰ *Stooping and looking in* (παρακυψας). Originally to stoop and look, but in the LXX (#Ge 26:8; Jud 5:28; 1Ki 6:4, etc.) and the papyri rather just to peep in and so Field (*Ot. Norv.*) urges here. Standing within the cave, he bowed himself to look down into the place where the body was laid, which was four cubits lower than the floor of the cave itself. See *Bava Bathra* about places of burial;

⁵¹ This description of Mary Magdalene is like that in #Lu 8:2 and seems strange in Mark at this point, described as a new character here, though mentioned by Mark three times just before. {#Mr 15:40,47 16:1} The appearance to Mary Magdalene is given in full by #Joh 20:11-18.

⁵² [The one at the head, and the other at the feet.] So were the cherubims placed at each end of the mercy seat, #Ex 25:18,19. As to those cherubims that were in Solomon's Temple, #2Ch 3:10, I cannot but by the way observe what I meet with in *Bava Bathra*: "Onkelos the proselyte saith, 'The cherubims are like children going from their master.'"

	<p>10 (WEY) She went and brought the tidings to those who had been with Him, <i>as they were mourning and weeping.</i></p>		<p>unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 (AVRLE) And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 (AVRLE) Jesus saith unto her, <i>Woman, why weepest thou? whom seekest thou?</i> She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, <i>Mary.</i> She turned herself, and saith unto him, Rabboni; which is to say, Master. [[After Mary's exclamation of Rabboni, one MS., the later Syriac, Syriac Hieros., and three copies of the Itala, add και προσεδραμεν αθασθαι αυτου, <i>And she ran to embrace, or cling to him</i>]]</p> <p>17 (Rotherham) Jesus saith unto her--<i>Be not detaining me⁵³, for, not yet, have I ascended unto the Father; but be going unto my disciples, and say unto them--I am ascending unto my Father and your Father, and my God and your God.</i> 18 (AVRLE) Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.</p>	<p>[[G.Pet: XV. 58 Now it was the last day of unleavened bread, and many were coming forth of the city and returning unto their 59 own homes because the feast was at an end. But we, the twelve disciples of the Lord, <i>were weeping and were in sorrow, and each one being grieved</i> for that which had befallen 60 departed unto his own house]]</p>
	<p>12 (Rotherham) But, after these things, unto two from among them, as they were walking, was he manifested, in a different form,⁵⁴ as they were going unto a country place;</p>	<p>13 ¶ And lo! <i>two from among them, on the selfsame day, were journeying</i> unto a village, distant sixty furlongs from Jerusalem, the name of which, was Emmaus; 14 and, they, were conversing one with another, about all these things which had occurred. 15 And it came to pass, as they were conversing and reasoning together, that, Jesus himself, drawing near, was journeying with them; 16 but, their eyes, were held, so as not to know him. 17 And he said unto them--What are these things which ye are debating one with another, as ye walk along? And they came to a stand, sad in countenance. 18 But one, by name Cleopas, answering, said unto him--Art, thou, lodging, alone, in Jerusalem, and knowest not the things which have come to pass therein in these days? 19 And he said unto them--What things? And, they, said</p>		

⁵³ Verse 17. Touch me not μη μου απτου, Cling not to me. απτομαι has this sense in #Job 31:7, where the Septuagint use it for the Hebrew dabak, which signifies to cleave, cling, stick, or be glued to. From #Mt 28:9, it appears that some of the women held him by the feet and worshipped him.

⁵⁴ *In another form* (εν ετερα μορφη). It was not a μεταμορφωσις or transfiguration like that described in #Mr 9:2 In a form unlike his ordinary appearance, so much so that they did not at first know him.

		<p>unto him--The things concerning Jesus the Nazarene, who became a prophet, mighty in work and word, before God and all the people: 20 In what way also our High-priests and Rulers delivered him up unto a sentence of death, and crucified him. 21 We, however, were hoping that, he, was the one destined to redeem Israel! But indeed, even with all these things, this brings on, the third, day, since these things happened:-- 22 Nay! certain women also, from amongst us, have made us beside ourselves, in that they went early unto the tomb; 23 and, not finding his body, came, saying-- that, a vision of angels, they had seen, who were affirming him to be alive. 24 And certain of them who were with us departed unto the tomb,--and found so, according as, the women, had said; but, him, they saw not. 25 And, he, said unto them--O thoughtless ones! and slow in heart to rest your faith upon all things which the prophets have spoken:-- 26 Was it not needful for the Christ, these very things, to suffer, and to enter into his glory? 27 And, beginning from Moses, and from all the prophets, he thoroughly explained to them, in all the Scriptures, the things concerning himself. 28 And they drew near unto the village, whither they were journeying; and, he, made for journeying, further. 29 And they constrained him, saying--Abide with us; because it is, towards evening, and the day hath already declined. And he went in to abide with them. 30 And it came to pass, when he reclined with them, taking the loaf, he blessed, and, breaking it, went on to give unto them. 31 And, their, eyes were opened, and they knew him; and, he, vanished from them. 32 And they said one to another--Was not, our heart, burning, as he was speaking to us in the way, as he was opening to us the Scriptures?</p>		
	13 (Rotherham) and, they, departing, bare tidings unto the rest,--but, even them, they believed not.	33 And, arising in that very hour, they returned unto Jerusalem,--and found, gathered together, the eleven, and them who were with them, 34 saying--In truth, the Lord hath arisen, and <i>hath appeared unto Simon!</i> 35 And, they, went on to relate the things, that had passed on the journey, and how he was made known unto them in the breaking of the loaf.		
	14 ¶ (Noyes) Afterward he manifested himself to the eleven themselves, as they were reclining at table,	36 ¶ (AVRLE) And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.	19 ¶ (AVRLE) Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst,	

			and saith unto them, <i>Peace be unto you.</i>	
	and upbraided them with their unbelief and hardness of heart, because they did not believe those who had seen him after he had risen.	37 (Rotherham) But, being agitated and becoming, afraid, they began to imagine, that, upon a spirit; ⁵⁵ they were looking. 38 (Rotherham) And he said unto them-- Why are ye troubled? and for what cause do reasonings arise in your hearts? 39 (AVRLE) Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones,⁵⁶ as ye see me have.		
		40 (AVRLE) And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, [—as we phrase it, they thought the news too good to be true.] and wondered, he said unto them, Have ye here any meat? ⁵⁷ 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 (Douay) And when he had eaten before them, taking the remains, he gave to them.	20 (AVRLE) And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.	
		44 (AVRLE) And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 (Rotherham) Then, opened he their mind, to understand <i>the Scriptures</i> ; 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:		
16 ¶ (Rotherham) And, the eleven disciples, went into Galilee, unto the mountain which, Jesus, had appointed ⁵⁸ them;				
17 (YLT) and having seen him, they bowed to him, but some did waver.	St. Jerome mentions certain Greek copies, which have the following remarkable addition to #Mr 16:14, after these words— and reproached them for their unbelief and hardness of heart, because they did not believe those who had seen him after he was raised up: <i>Et illi satisfaciebant dicentes: seculum istud iniquitatis et incredulitatis substantia est, quae non sinit per immundos spiritus verem Dei apprehendi virtutem. Idcirco, jam nunc revela justitiam tuam.</i> "And they confessed the charge, saying:			

⁵⁵ *And supposed that they had seen a spirit.* But if there be no such thing as a disembodied spirit, would not our Lord have shown them their error? Instead of this, he confirms them in their opinion, by saying, A spirit hath not flesh and bones as you see me have, (#Lu 24:39); therefore he says, handle me and see me.

⁵⁶ —He says not "flesh and blood"; for the blood is the life of the animal and corruptible body (#Ge 9:4), which "cannot inherit the kingdom of God" (#1Co 15:50); but "flesh and bones," implying the identity, but with diversity of laws, of the resurrection body. (See on #Joh 20:24-28).

⁵⁷ Anything to eat (βρωσιμον). Only here in the N.T., though an old word from βιβρωσκω, to eat.

⁵⁸ This appointment is recorded in #Mt 26:32. That the interview here recorded was the same as that referred to in one place only—#1Co 15:6 —when "He was seen of above five hundred brethren at once; of whom the greater part remained unto that day, though some were fallen asleep," is now the opinion of the ablest students of the evangelical history. Nothing can account for such a number as five hundred assembling at one spot but the expectation of some promised manifestation of their risen Lord: and the promise before His resurrection, twice repeated after it, best explains this immense gathering.

	This age is the substance of iniquity and unbelief, which, through the influence of impure spirits, does not permit the true influence of God to be apprehended. Therefore, even now, reveal thy righteousness."			
18 (YLT) And having come near, ⁵⁹ Jesus spake to them, saying, 'Given to me was all authority in heaven and on earth;				
19 (Rotherham) Go ye, therefore, and disciple all the nations, Immersing them into⁶⁰ the name of the Father, and of the Son, and of the Holy Spirit,--	15 (AVRLE) And he said unto them, Go ye into all the world, and preach the gospel κηρυξατε το ευαγγελιον to every creature. ⁶¹ 16 (AVRLE) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.	47 (Rotherham) And that repentance for remission of sins should be proclaimed upon his name unto all the nations,-- beginning from Jerusalem.	21 (AVRLE) Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, ⁶² and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.	
			24 (AVRLE) But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 (Rotherham) The other disciples, therefore, were saying unto him--We have seen the Lord! But, he, said unto them--Except I see, in his hands, the print of the nails, and press my finger into the print of the nails, and press my hand into his side, in nowise will I believe.	
			26 ¶ (AVRLE) And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God.	XV. 58 Now it was the last day of unleavened bread , and many were coming forth of the city and returning unto their 59 own homes because the feast was at an end. But we, the twelve disciples of the Lord, were weeping and were in sorrow, and each one being grieved for that which had befallen
	17 (Darby) And these signs shall follow those that have believed: in my name they shall cast out demons; they shall speak with new tongues; 18 (AVRLE) They shall take up serpents; ⁶³ and if they drink any deadly thing, ⁶⁴ it shall not hurt them; ⁶⁵ they		29 (AVRLE) Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. ⁶⁶	

⁵⁹ (πασα εξουσια). Jesus came close to them (προσελθων) and made this astounding claim. *Hath been given* (εδοθη) is a timeless aorist (Robertson, Grammar, pp. 836f.). It is the sublimist of all spectacles to see the Risen Christ without money or army or state charging this band of five hundred men and women with world conquest and bringing them to believe it possible and to undertake it with serious passion and power.

⁶⁰ "into the name"; as in #1Co 10:2, "And were all baptized unto (or rather 'into') Moses"; and #Ga 3:27, "For as many of you as have been baptized into Christ."

⁶¹ *To every creature*, a manner of speech most common among the Jews:

⁶² It was a symbolic art with the same word used in the LXX when God breathed the breath of life upon Adam (#Ge 2:7). It occurs also in #Eze 37:9

⁶³ Several MSS. add ενταις χειρουν, in their hands. This was literally fulfilled when Paul shook the viper from his hand. See #Ac 28:5,6. Lu 10:19 Lo! I have given you the authority--to be treading upon serpents and scorpions, and over all the power of the enemy, and, nothing, unto you, shall in anywise do harm;

⁶⁴ (καν θανασιμον τι πιωσιν). This is the only N.T. instance of the old Greek word θανασιμος (deadly). #Jas 3:8 has θανατηφορος, deathbearing.

⁶⁵ There is a similar promise in #Isa 43:2. Lu 10:19 Lo! I have given you the authority--to be treading upon serpents and scorpions, and over all the power of the enemy, and, nothing, unto you, shall in anywise do harm;

	shall lay hands on the sick, and they shall recover.			
[[16 ¶ (Rotherham) And, the eleven disciples, <i>went into Galilee</i> , unto the mountain which, Jesus, had appointed ⁶⁷ them;]]		[[40 (AVRLE) And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, [—as we phrase it, they thought the news too good to be true.] and wondered, he said unto them, Have ye here any meat? ⁶⁸ 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 (Douay) And when he had eaten before them, taking the remains, he gave to them.]]	1 ¶ After these things Jesus shewed himself again to the disciples <i>at the sea of Tiberias</i> ; and on this wise shewed he himself. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 <i>This is now the third time that Jesus shewed himself to his disciples</i> , after that he was risen from the dead. 15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me	<i>G. Pet: 15.60 departed unto his own house.</i> . But I, Simon Peter , and Andrew my brother, took our nets and went unto the sea: and there was with us Levi the son of Alphaeus, whom the Lord

⁶⁶ Rab. Tanchum: "Rab. Simeon ben Lachesh saith, The proselyte is more beloved by the holy blessed God than that whole crowd that stood before Mount Sinai; for unless they had heard the thundering, and seen the flames and lightning, the hills trembling, and the trumpets sounding, they had not received the law. But the proselyte hath seen nothing of all this, and yet he hath come in, devoting himself to the holy blessed God, and hath taken upon him (the yoke of) the kingdom of heaven."

⁶⁷ This appointment is recorded in #Mt 26:32. That the interview here recorded was the same as that referred to in one place only—#1Co 15:6—when "He was seen of above five hundred brethren at once; of whom the greater part remained unto that day, though some were fallen asleep," is now the opinion of the ablest students of the evangelical history. Nothing can account for such a number as five hundred assembling at one spot but the expectation of some promised manifestation of their risen Lord: and the promise before His resurrection, twice repeated after it, best explains this immense gathering.

⁶⁸ Anything to eat (βρωσιμον). Only here in the N.T., though an old word from βιβρωσκω, to eat.

			<p>more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 ¶ Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?</p>	
<p>20. (YLT) teaching them to observe all, whatever I did command you; and lo, I am with you all the days⁶⁹—till the full end of the age.'</p> <p>In the MSS. and versions there are various subscriptions, or epigraphs, to this Gospel: the following are the principal:—</p> <p>"The Gospel according to</p>		<p>48 (AVRLE) And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.</p>	<p>4 (AVRLE) And, being assembled together⁷⁰ with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.</p>	<p>ACTS 1: 3 (AVRLE) To whom also he shewed himself alive after his passion⁷¹ by many infallible proofs,⁷² being seen of them forty days, and speaking of the things pertaining to the kingdom of God:</p>

⁶⁹ και ιδου εγω μεθυμων επι πασας τας ημερας—literally, Behold, I am with you every day

⁷⁰ Being assembled together with them (συναλιζομενος). Present passive participle from συναλιζω, an old verb in Herodotus, Xenophon, etc., from συν, with, and αλιζω, from αλης, crowded. The margin of both the Authorized and the Revised Versions has "eating with them" as if from συν and αλς (salt). Salt was the mark of hospitality. There is the verb αλισθητε εν αυτω used by Ignatius Ad Magnes. X, "Be ye salted in him." But it is more than doubtful if that is the idea here though the Vulgate does have convescens illis "eating with them," as if that was the common habit of Jesus during the forty days.

⁷¹ *After his passion* (μετα το παθειν αυτον). Neat Greek idiom, μετα with the articular infinitive (second aorist active of πασχω) and the accusative of general reference, "after the suffering as to him." For παθειν used absolutely of Christ's suffering see also #Ac 17:3; 26:23

⁷² Luke does not hesitate to apply the definite word "proofs" to the evidence for the Resurrection of Christ after full investigation on the part of this scientific historian. Aristotle makes a distinction between τεκμηριον (proof) and σημειον (sign) as does Galen the medical writer.

<p>Matthew—written by him in Jerusalem—in Palestine—in the east—in the Hebrew dialect—in Hebrew—eight years after the ascension of Christ—interpreted by John—by James the brother of the Lord."</p> <p>The subscription in some copies of the Arabic version is very full: "The end of the copy of the Gospel of Matthew the Apostle. He wrote it in the land of Palestine, by inspiration of the Holy Spirit, in the Hebrew tongue, eight years after the bodily ascension of Jesus the Messiah into heaven, in the first year of the reign of Claudius Caesar, king of Rome."</p>				
	<p>19 ¶ (AVRLE) So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.⁷³</p> <p>20 (AVRLE) <i>And they went forth</i>, and preached every where, the Lord working with them,⁷⁴ and confirming the word with signs following. Amen.</p> <p>There are various subscriptions to this book in the MSS. and versions; the principal are the following: "The holy Gospel according to Mark is ended written by him—in EGYPT—in ROME—in the Latin tongue-directed by Peter the 10th-12th year after the ascension of Christ—preached in Alexandria, and all its coasts."</p>	<p>50 ¶ (Rotherham) And he led them forth as far as unto Bethany; and, uplifting his hands, he blessed them. 51 (AVRLE) And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.</p> <p>52 (AVRLE) And they worshipped him, and <i>returned to Jerusalem</i> with great joy: 53 (AVRLE) And were continually in the temple, praising and blessing God. Amen.</p>		

⁷³ In that exalted attitude He appeared to Stephen (#Ac 7:55,56); and it is thereafter perpetually referred to as His proper condition in glory. Ro 8:34 Eph 1:20 Col 3:1 Heb 1:3 8:1 10:12 12:2 1Pe 3:22 Re 3:21}

⁷⁴ The Lord working with them (του κυριου συνεργουντος). Genitive absolute. This participle not in Gospels elsewhere nor is βεβαιουντος nor the compound επακολουθουντων, all in Paul's Epistles. πανταχου once in Luke.

Matt 28	Mark 16	Luke 23ff	John 20ff	ETc
		55 (AVRLE) And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.		
1 ¶ (AVRLE) In the end of the sabbath, ⁷⁵ as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre	1 ¶ (AVRLE) And when the sabbath was past, ⁷⁶ Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, ⁷⁷ that they might come and anoint him. 2 (Rotherham) And, very early, on the first of the week, they are coming towards the tomb--when, the sun, arose. ⁷⁸ 3 (Douay) And they said one to another: Who shall roll us back the stone from the door of the sepulchre?	1 ¶ (Darby) But on the morrow of the sabbath, very early indeed in the morning, ⁷⁹ they came to the tomb, bringing the aromatic spices which they had prepared.	1 ¶ (AVRLE) The first day of the week ⁸⁰ cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, . . .	[The so-called <i>Gospel of Peter</i> has επιφωσκει in the same sense as Matthew and Luke as does a late papyrus]. XII. 50 Now early on the Lord's day Mary Magdalene, a disciple (fem.) of the Lord-which, being afraid because of the Jews, for they were inflamed with anger, had not performed at the sepulchre of the Lord those things which women are accustomed to do unto them that die and are 51 beloved of them—took with her the women her friends and 52 came unto the tomb where he was laid. And they feared lest the Jews should see them, and said: Even if we were not able to weep and lament him on that day whereon he was 53 crucified, yet let us now do so at his tomb. But who will roll away for us the stone also that is set upon the door of the tomb, that we may enter in and sit beside him and perform 54 that which is due? for the stone was great, and we fear lest any man see us. And if we cannot do so, yet let us cast down at the door these things which we bring for a memorial of him, and we will weep and lament until we come unto our house.
2 (AVRLE) And, behold, there was a great earthquake: (σεισμος εγενετο μεγας ⁸¹ for the angel of the Lord		[[Tert <i>Apol</i> 21: But, lo, <u>on the third day</u> there a was a <u>sudden shock of earthquake</u> , and the stone which	<i>Ascension of Isaiah</i> 3:13 and that He should before the sabbath be crucified upon the tree, and should be	<i>G. Pet</i> 35 Now in the night whereon the Lord's day dawned, as the soldiers were keeping guard two by

⁷⁵ οψε δε σαββατων. After the end of the week: this is the translation given by several eminent critics; and in this way the word οψε is used by the most eminent Greek writers. Thucydides, lib. iv. chap. 93, της ημερας οψε ην—the day was ended. Plutarch, οψε των βασιλευς χρονων—after the times of the king. Philostratus οψε των τροικων—after the Trojan war. In the Jerusalem Talmudists it is in the coming forth of the sabbath; vulgarly, in the going out of the sabbath: On a certain eve of the sabbath, namely, when the sabbath began, "there was not wine to be found in all Samaria: but at the end of the sabbath there was found abundance, because the Aramites had brought it, and the Cuthites had received it" . . . [Towards the first day of the week.] The Jews reckon the days of the week thus; One day (or the first day) of the sabbath: two (or the second day) of the sabbath: "Two witnesses come and say, The first of the sabbath this man stole, &c., and, on the second day of the sabbath, judgment passed on him."

⁷⁶ TB "What is that, that is allowed as to the living [on the sabbath day], but as to the dead it is not? It is anointing."

⁷⁷ (διαγενομενου του σαββατου). Genitive absolute, the sabbath having come in between, and now over. For this sense of the verb (common from Demosthenes on) see #Ac 25:13 27:9. It was therefore after sunset. Bought spices (ηγορασαν αρωματα). They had returned from the tomb after the watching late Friday afternoon and had prepared spices. {#Lu 23:56} Now they secured a fresh supply.

⁷⁸ It was some two miles from Bethany to the tomb. Probably they started while it was still dark and the sun was coming up when they arrived at the tomb.

⁷⁹ At early dawn (ορθρου βαθεος). Genitive of time. Literally, at deep dawn. The adjective βαθος (deep) was often used of time. This very idiom occurs in Aristophanes, Plato, et cetera.

⁸⁰ In all three instances also we have the genitive plural των σαββατων for "the week" as in #Ac 20:7. The singular σαββατον also occurs for "the week" as in #Lu 18:12; Mr 16:9

⁸¹ Cornelius A'Lapide dares to say: "The earth, which trembled with sorrow at the Death of Christ as it were leaped for joy at His Resurrection."

descended from heaven, and came and rolled back the stone from the door, and sat upon it.		sealed the sepulchre was rolled away, and the guard fled off in terror ; (apud <i>Acts of Pilate</i> ?)]]	crucified together with wicked men, and that He should be buried in the sepulchre, 14. And the twelve who were with Him should be offended because of Him: and the watch of those who watched the sepulchre : 15. And the descent of the angel of the Christian Church, which is in the heavens, whom He will summon in the last days.16. And that (<u>Gabriel</u>) the angel of the Holy Spirit, and <u>Michael</u> , the chief of the holy angels, on the third day will <u>open the sepulchre</u> : 17. And the Beloved sitting <u>on their shoulders</u> will come forth and send out His twelve disciples.	two in every watch, 36 there came <i>a great sound in the heaven, and they saw the heavens opened</i> and two men descend thence, shining with (lit. having) a great light, and drawing near unto the sepulchre. 37 And that stone which had been set on the door rolled away of itself and went back to the side, and the sepulchre was X. 38 opened and both of the young men entered in.
3 (Rotherham) Now his appearance, was, as lightning, ⁸² and, his clothing, white as snow; ⁸³				
4 (AVRLE) And for fear of him the keepers did shake, and became as dead men.		Sahidic Fragments of the <i>Falling Asleep of Mary</i> , V: "Now as he was yet saying these things, a great and sweet savour was given forth from the tomb of Jesus. Cleopas saw with his eyes a figure of the Cross come forth from the tomb of Jesus"	<i>Ascension of Isaiah</i> 3:14...and the watch of those who watched the sepulchre :	<i>G. Pet</i> : When therefore those soldiers saw that, they waked up the centurion and the elders [of the Jews] (for they also were there keeping 39 watch) ; and while they were yet telling them the things which they had seen, they saw again three men come out of the sepulchre , and two of them sustaining the other (lit. the 40 one), and a cross following, after them . And of the two they saw that their heads reached unto heaven, but of him that 41 was led by them that it overpassed the heavens. And they 42 heard a voice out of the heavens saying: Hast thou (or Thou hast) preached unto them that sleep? And an answer was heard from the cross , saying: Yea.
	4 (Douay) And looking, they saw the stone rolled back. For it was very great. ⁸⁴ 5 (AVRLE) And entering into the sepulchre, they saw a young man sitting on the right side, clothed	2 (Douay) And they found the stone rolled back ⁸⁵ from the sepulchre.	. . . and seeth the stone taken away from the sepulchre.	<i>G. Pet</i> : XIII. 55 And they went and found the sepulchre open: and they drew near and looked in there, and saw there a young man sitting in the midst of the sepulchre, of a fair

⁸² Coruscations of glory continually flaming from his face.

⁸³ Celestial beings are usually represented as clothed in white, #Ac 1:10 Da 7:9 Re 3:4 6 4:4 7:13 14.

⁸⁴ *For it was very great* This clause should be read immediately after the third verse, according to D, three copies of the Itala, Syriac, Hier., and Eusebius. "Who shall roll us away the stone from the door of the sepulchre? for it was very great. And when they looked, they saw that the stone was rolled away."

⁸⁵ Rolled away (αποκεκυλισμενον). Perfect passive participle of αποκυλιω, late verb and in the N.T. only in this context (#Mr 16:3; Mt 28:2) while #Joh 20:1 has ηρμενον (taken away).

	in a long white garment στολη; and they were affrighted. (εξεθαμβηθησαν). They were utterly (εξ in composition) amazed.			countenance and clad in very bright raiment, which said unto them:
5 (Rotherham) But the messenger, answering, said unto the women--Be not, ye, afraid! For I know that, Jesus <i>the crucified</i> ⁸⁶ , ye are seeking:	6 (Darby) but he says to them, Be not alarmed. Ye seek Jesus, <i>the Nazarene</i> , the crucified one.			<i>G. Pet:</i> 56 Wherefore are ye come? whom seek ye? not him that was crucified?
6 (AVRLE) He is not here: for he is risen, as he said. Come, see the place where the Lord lay.	He is risen, he is not here; behold the place where they had put him.			<i>G. Pet:</i> He is risen and is departed; but if ye believe it not, look in and see the place where he lay, that he is not here: for he is risen and is departed thither whence he was sent..
		3 (Darby) And when they had entered they found not the body of the Lord Jesus. 4 (Rotherham) And it came to pass, while they were perplexing themselves ⁸⁷ concerning this, that lo! two men, stood near them, in dazzling raiment. 5 (Darby) And as they were filled with fear and bowed their faces to the ground, they said to them, Why seek ye the living one among the dead? ⁸⁸		
7 (AVRLE) And go quickly, and tell his disciples that he is risen from the dead; ⁸⁹ and, behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you.	7 (Rotherham) But go your way, tell his disciples, <i>and Peter</i> ⁹⁰ --He is going before you into Galilee; there , shall ye yourselves see him,--according as he said unto you.	6 (AVRLE) He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 6 (AVRLE) He is not here, but is risen: remember how he spake unto you when he was yet in Galilee , 8 (Rotherham) And they remembered his sayings;		
8 (Rotherham) And, departing quickly from the tomb with fear and great joy, ⁹¹	8 And they went out quickly, and <i>fled from the sepulchre</i> ; for they trembled and were amazed: <i>neither said they any thing to any man</i> ; for			<i>G. Pet:</i> 57 Then the women were affrighted and fled

⁸⁶ (ιησουν τον εσταυρωμενον). Perfect passive participle, state of completion. This he will always be. So Paul will preach as essential to his gospel "and this one crucified" (και τουτον εσταυρωμενον, #1Co 2:2).

⁸⁷ *While they were perplexed thereabout* (εν τω απορεισθαι αυτας περι τουτου). Luke's common Hebraistic idiom, εν with the articular infinitive (present passive απορεισθαι from απορεω, to lose one's way) and the accusative of general reference. *In dazzling apparel* (εν εσθητι αστραπτουση). This is the correct text. This common simplex verb occurs only twice in the N.T., here and #Lu 17:24 (the Transfiguration). It has the same root as αστραπη (lightning).

⁸⁸ TB A parable. A certain priest (who had a foolish servant) went somewhere without the city. The servant seeking about for his master, goes into the place of burial, and there calls out to people standing there. 'Did you see my master here?' They say unto him, 'Is not thy master a priest?' He said, 'Yes.' Then said they unto him, 'Thou fool, who ever saw a priest among tombs?' So say Moses and Aaron to Pharaoh; 'Thou fool, is it the custom to seek the dead among the living? (or perhaps the living among the dead?) Our God is the living God; but the gods of whom thou speakest are dead,' &c.

⁸⁹ There is a remarkable saying of R. Judah Hakkodesh, which some critics quote on this subject: "After THREE DAYS the SOUL of the Messiah shall RETURN to its body, and he shall GO OUT of that STONE in which he shall be BURIED."

⁹⁰ In the margin of the later Syriac version, there is a remarkable addition after verse 8; it is as follows:—*And they declared briefly all that was commanded, to them that were with Peter. Afterward Jesus himself published by them, from east to west, the holy and incorruptible preaching of eternal salvation. Amen.*

⁹¹ At the mention of unexpected good news, fear and joy are generally intermingled. — *Vix sum apud me, ita animus commotus est metu, Spe, gaudio, mirando hoc tanto, tam repentino bono.* TERANT. Andr. v. 945: "I am almost beside myself, my mind is so agitated with fear, hope, and joy, at this unexpected good news."

they ran to bring tidings unto his disciples.	they were afraid.			
		9 (AVRLE) And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.		
9 (AVRLE) And as they went to tell his disciples, behold, Jesus met them, saying, All hail. χαίρετε ⁹² And they came and held him by the feet, ⁹³ and worshipped him.				
10 (Rotherham) Then, Jesus saith unto them-- Be not afraid! ⁹⁴ Go your way, bear tidings unto my brethren, that they may depart into Galilee; and, there, shall they themselves see me.				
11 ¶ (Rotherham) Now as they were, going, lo! certain of the guard, ⁹⁵ went into the city and reported unto the High-priests all the things that had come to pass;			<i>Dial Tim et Aquila 54.12</i> The Christian said: Toward the first day), the faithful people, together with his disciples, and the women with the Magdalene on the first day of the week. 13 Hearing of his resurrection, they cast aside sorrow and received the good news of joy from the angels first, and then from the soldiers guarding the tomb. [extra-biblical tradition of guards reporting to disciples]	<i>G.Pet:</i> XI. 43 Those men therefore took counsel one with another to go and report these things unto Pilate. And while they yet thought thereabout, again the heavens were opened and a 45 man descended and entered into the tomb. And they that were with the centurion (or the centurion and they that were with him) when they saw that, hasted to go by night unto Pilate and left the sepulchre whereon they were keeping watch, and told all that they had seen, and were in great agony, saying: Of a truth he was the son of God.
12 (Rotherham) and, being gathered together with the Elders and taking counsel, sufficient pieces of silver, ⁹⁶ gave they unto the soldiers,--				
13 (AVRLE) Saying, Say ye, His disciples came by night, and stole him away while we slept.				
14 (AVRLE) And if this come to the governor's ears, [YLT] we will				46 Pilate answered and said: I am clear from the blood of 47 the son of

⁹² [All hail.] In the vulgar dialect of the Jews, "The Rabbins saw a certain holy man of Capbar Immi, and said All hail." How do they salute an Israelite? All hail.

⁹³ [They held him by the feet.] This seems to have been done to kiss his feet. So #2Ki 4:27. For this was not unusual: "As R. Janni and R. Jonathan were sitting together, a certain man came and kissed the feet of R. Jonathan."

⁹⁴ (μη φοβεσθε). They were still afraid for joy and embarrassment. Jesus calms their excitement by the repetition of the charge from the angel for the disciples to meet him in Galilee.

⁹⁵ Probably the rest still remained at the tomb, waiting for orders to depart, and had sent these to intimate to their employers the things that had taken place.

⁹⁶ The use of the plural for pieces of silver (αργυρια) is common. The papyri have many instances of ικανα for considerable (from ικανω, to reach to, attain to).

persuade him, and you keep free from anxiety. ⁹⁷				God, but thus it seemed good unto you. Then all they came and besought him and exhorted him to charge the centurion and the soldiers to tell nothing of that they had 48 seen: For, said they, it is expedient for us to incur the greatest sin before God, rather than to (and not to) fall into 49 the hands of the people of the Jews and to be stoned. <i>Pilate</i> therefore <u>charged the centurion and the soldiers that they should say nothing.</u>
15 (Rotherham) And, they, taking the pieces of silver, did as they were instructed. And this account was spread abroad among the Jews...until this [[very]] day. ⁹⁸				
	11 (Rotherham) And, they, hearing that he was living, and had been looked upon by her, disbelieved. ⁹⁹	10 (Rotherham) Now they were the Magdalene Mary, and Joana, and Mary the mother of James; and, the other women with them, were telling, <i>unto the apostles</i> , these things. 11 (AVRLE) And their words seemed to them as idle tales, ¹⁰⁰ and they believed them not.	2 (Rotherham) She runneth, therefore, and cometh <i>unto Simon Peter, and unto the other disciple whom Jesus dearly loved</i> , and saith unto them--They have taken away the Lord out of the tomb, and <i>WE</i> know not where they have laid him.	
		12 (AVRLE) Then arose Peter, and ran unto the sepulchre ; and stooping down, he beheld ¹⁰¹ the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.	3 (AVRLE) Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 (AVRLE) So they ran <i>both together</i> : and the other disciple did outrun Peter, and came first to the sepulchre. 5 (Darby) and stooping down ¹⁰² he sees the linen cloths lying; he did not however go in. 6 (AVRLE) Then cometh Simon Peter following him, <i>and went into the sepulchre</i> , and seeth the linen clothes lie, 7 (AVRLE) <i>And the napkin, that was about his head</i> , not lying with the linen clothes, but <i>wrapped together in a place by itself</i> . 8 (Rotherham) Then, entered, therefore, the other disciple also, who had come first	

⁹⁷ The grammatical form of this clause implies that the thing supposed was expected to happen. The meaning then is, "If this come before the governor—as it likely will—we shall see to it that," etc. The "persuasion" of Pilate meant, doubtless, quieting him by a bribe,

⁹⁸ They lived up to their bargain and this lie lives on through the ages. JUSTIN MARTYR says, in his *Dialogue with Trypho* 108, that the Jews dispersed the story by means of special messengers [apostles] sent to every country. Bengel: *Quam laboriosum bellum mendacii contra veritatem*.

⁹⁹ Disbelieved (ηπιστησαν). This verb is common in the ancient Greek, but rare in the N.T. and here again verse #Mr 16:16 and nowhere else in Mark.

¹⁰⁰ *As idle talk* (ως ληρος). Old word for nonsense, only here in the N.T. Medical writers used it for the wild talk of those in delirium or hysteria.

¹⁰¹ *Stooping and looking in* (παρακυψας). First aorist active participle of παρακυπτω, to stoop besides and peer into.

¹⁰² *Stooping and looking in* (παρακυψας). Originally to stoop and look, but in the LXX (#Ge 26:8; Jud 5:28; 1Ki 6:4, etc.) and the papyri rather just to peep in and so Field (*Ot. Norv.*) urges here. Standing within the cave, he bowed himself to look down into the place where the body was laid, which was four cubits lower than the floor of the cave itself. See *Bava Bathra* about places of burial;

			unto the tomb, and he saw and believed.	
			9 (AVRLE) For as yet they knew not <i>the Scripture, that he must rise again from the dead.</i> 10 (Rotherham) The disciples, therefore, departed again, by themselves.	
	<p>9 ¶ (AVRLE) Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.¹⁰³</p> <p>10 (WEY) She went and brought the tidings to those who had been with Him, <i>as they were mourning and weeping.</i></p>		<p>11 ¶ (AVRLE) But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet,¹⁰⁴ where the body of Jesus had lain. 13 (AVRLE) And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 (AVRLE) And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 (AVRLE) Jesus saith unto her, <i>Woman, why weepest thou? whom seekest thou?</i> She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, <i>Mary.</i> She turned herself, and saith unto him, Rabboni; which is to say, Master.[[After Mary's exclamation of Rabboni, one MS., the later Syriac, Syriac Hieros., and three copies of the Itala, add και προσεδραμεν αθασθαι αυτου, <i>And she ran to embrace, or cling to him</i>]] 17 (Rotherham) Jesus saith unto her- <i>-Be not detaining me¹⁰⁵, for, not yet, have I ascended unto the Father; but be going unto my disciples, and say unto them--I am ascending unto my Father and your Father, and my God and your God.</i> 18 (AVRLE) Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.</p>	<p>[[G.Pet: XV. 58 Now it was the last day of unleavened bread, and many were coming forth of the city and returning unto their 59 own homes because the feast was at an end. But we, the twelve disciples of the Lord, <i>were weeping and were in sorrow, and each one being grieved</i> for that which had befallen 60 departed unto his own house]]</p>
	12 (Rotherham) But, after these	13 ¶ And lo! <i>two from among them,</i>		

¹⁰³ This description of Mary Magdalene is like that in #Lu 8:2 and seems strange in Mark at this point, described as a new character here, though mentioned by Mark three times just before. {#Mr 15:40,47 16:1} The appearance to Mary Magdalene is given in full by #Joh 20:11-18.

¹⁰⁴ [The one at the head, and the other at the feet.] So were the cherubims placed at each end of the mercy seat, #Ex 25:18,19. As to those cherubims that were in Solomon's Temple, #2Ch 3:10, I cannot but by the way observe what I meet with in *Bava Bathra*: "Onkelos the proselyte saith, 'The cherubims are like children going from their master.'"

¹⁰⁵ Verse 17. Touch me not μη μου απτου, Cling not to me. αττομαι has this sense in #Job 31:7, where the Septuagint use it for the Hebrew dabak, which signifies to cleave, cling, stick, or be glued to. From #Mt 28:9, it appears that some of the women held him by the feet and worshipped him.

	<p>things, unto two from among them, as they were walking, was he manifested, in a different form,¹⁰⁶ as they were going unto a country place;</p>	<p><i>on the selfsame day, were journeying</i> unto a village, distant sixty furlongs from Jerusalem, the name of which, was Emmaus; 14 and, they, were conversing one with another, about all these things which had occurred. 15 And it came to pass, as they were conversing and reasoning together, that, Jesus himself, drawing near, was journeying with them; 16 but, their eyes, were held, so as not to know him. 17 And he said unto them--What are these things which ye are debating one with another, as ye walk along? And they came to a stand, sad in countenance. 18 But one, by name Cleopas, answering, said unto him--Art, thou, lodging, alone, in Jerusalem, and knowest not the things which have come to pass therein in these days? 19 And he said unto them--What things? And, they, said unto him--The things concerning Jesus the Nazarene, who became a prophet, mighty in work and word, before God and all the people: 20 In what way also our High-priests and Rulers delivered him up unto a sentence of death, and crucified him. 21 We, however, were hoping that, he, was the one destined to redeem Israel! But indeed, even with all these things, this brings on, the third, day, since these things happened-- 22 Nay! certain women also, from amongst us, have made us beside ourselves, in that they went early unto the tomb; 23 and, not finding his body, came, saying--that, a vision of angels, they had seen, who were affirming him to be alive. 24 And certain of them who were with us departed unto the tomb,--and found so, according as, the women, had said; but, him, they saw not. 25 And, he, said unto them--O thoughtless ones! and slow in heart to rest your faith upon all things which the prophets have spoken-- 26 Was it not needful for the Christ, these very things, to suffer, and to enter into his glory? 27 And, beginning from Moses, and from all the prophets, he thoroughly explained to them, in all the</p>		
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¹⁰⁶ *In another form* (εν ετερα μορφη). It was not a μεταμορφωσις or transfiguration like that described in #Mr 9:2 In a form unlike his ordinary appearance, so much so that they did not at first know him.

		Scriptures, the things concerning himself. 28 And they drew near unto the village, whither they were journeying; and, he, made for journeying, further. 29 And they constrained him, saying--Abide with us; because it is, towards evening, and the day hath already declined. And he went in to abide with them. 30 And it came to pass, when he reclined with them, taking the loaf, he blessed, and, breaking it, went on to give unto them. 31 And, their, eyes were opened, and they knew him; and, he, vanished from them. 32 And they said one to another--Was not, our heart, burning, as he was speaking to us in the way, as he was opening to us the Scriptures?		
	13 (Rotherham) and, they, departing, bare tidings unto the rest,--but, even them, they believed not.	33 And, arising in that very hour, they returned unto Jerusalem,--and found, gathered together, the eleven, and them who were with them, 34 saying--In truth, the Lord hath arisen, and <i>hath appeared unto Simon!</i> 35 And, they, went on to relate the things, that had passed on the journey, and how he was made known unto them in the breaking of the loaf.		
	14 ¶ (Noyes) Afterward he manifested himself to the eleven themselves, as they were reclining at table,	36 ¶ (AVRLE) And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, <i>Peace be unto you.</i>	19 ¶ (AVRLE) Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, <i>Peace be unto you.</i>	
	and upbraided them with their unbelief and hardness of heart, because they did not believe those who had seen him after he had risen.	37 (Rotherham) But, being agitated and becoming, afraid, they began to imagine, that, upon a spirit, ¹⁰⁷ they were looking. 38 (Rotherham) And he said unto them-- <i>Why are ye troubled? and for what cause do reasonings arise in your hearts?</i> 39 (AVRLE) <i>Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones,¹⁰⁸ as ye see me have.</i>		
		40 (AVRLE) And when he had thus spoken, he shewed them his hands	20 (AVRLE) And when he had so said, he shewed unto them his hands	

¹⁰⁷ *And supposed that they had seen a spirit.* But if there be no such thing as a disembodied spirit, would not our Lord have shown them their error? Instead of this, he confirms them in their opinion, by saying, A spirit hath not flesh and bones as you see me have, {#Lu 24:39}; therefore he says, handle me and see me.

¹⁰⁸ —He says not "flesh and blood"; for the blood is the life of the animal and corruptible body (#Ge 9:4), which "cannot inherit the kingdom of God" (#1Co 15:50); but "flesh and bones," implying the identity, but with diversity of laws, of the resurrection body. (See on #Joh 20:24-28).

		and his feet. 41 And while they yet believed not for joy, [—as we phrase it, they thought the news too good to be true.] and wondered, he said unto them, Have ye here any meat? ¹⁰⁹ 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 (Douay) And when he had eaten before them, taking the remains, he gave to them.	and his side. Then were the disciples glad, when they saw the Lord.	
		44 (AVRLE) And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 (Rotherham) Then, opened he their mind, to understand <i>the Scriptures</i> ; 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:		
16 ¶ (Rotherham) And, the eleven disciples, went into Galilee, unto the mountain which, Jesus, had appointed ¹¹⁰ them;				
17 (YLT) and having seen him, they bowed to him, but some did waver.	St. Jerome mentions certain Greek copies, which have the following remarkable addition to #Mr 16:14, after these words— and reproached them for their unbelief and hardness of heart, because they did not believe those who had seen him after he was raised up: <i>Et illi satisfaciebant dicentes: seculum istud iniquitatis et incredulitatis substantia est, quae non sinit per immundos spiritus verem Dei apprehendi virtutem. Idcirco, jam nunc revela justitiam tuam.</i> "And they confessed the charge, saying: This age is the substance of iniquity and unbelief, which, through the influence of impure spirits, does not permit the true influence of God to be apprehended. Therefore, even now, reveal thy righteousness."			
18 (YLT) And having come near, ¹¹¹ Jesus spake to them, saying, ‘Given				

¹⁰⁹ Anything to eat (βρωσιμον). Only here in the N.T., though an old word from βιβρωσκω, to eat.

¹¹⁰ This appointment is recorded in #Mt 26:32. That the interview here recorded was the same as that referred to in one place only—#1Co 15:6 —when "He was seen of above five hundred brethren at once; of whom the greater part remained unto that day, though some were fallen asleep," is now the opinion of the ablest students of the evangelical history. Nothing can account for such a number as five hundred assembling at one spot but the expectation of some promised manifestation of their risen Lord: and the promise before His resurrection, twice repeated after it, best explains this immense gathering.

¹¹¹ (πασα εξουσια). Jesus came close to them (προσελθων) and made this astounding claim. *Hath been given* (εδοθη) is a timeless aorist (Robertson, Grammar, pp. 836f.). It is the sublimist of all spectacles to see the Risen Christ without money or army or state charging this band of five hundred men and women with world conquest and bringing them to believe it possible and to undertake it with serious passion and power.

to me was all authority in heaven and on earth;				
19 (Rotherham) Go ye, therefore, and disciple all the nations, Immersing them into¹¹² the name of the Father, and of the Son, and of the Holy Spirit,--	15 (AVRLE) And he said unto them, Go ye into all the world, and preach the gospel κηρύξατε το εὐαγγέλιον to every creature. ¹¹³ 16 (AVRLE) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.	47 (Rotherham) And that repentance for remission of sins should be proclaimed upon his name unto all the nations,--beginning from Jerusalem.	21 (AVRLE) Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, ¹¹⁴ and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.	
			24 (AVRLE) But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 (Rotherham) The other disciples, therefore, were saying unto him--We have seen the Lord! But, he, said unto them--Except I see, in his hands, the print of the nails, and press my finger into the print of the nails, and press my hand into his side, in nowise will I believe.	
			26 ¶ (AVRLE) And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God.	XV. 58 Now it was the last day of unleavened bread , and many were coming forth of the city and returning unto their 59 own homes because the feast was at an end. But we, the twelve disciples of the Lord, were weeping and were in sorrow, and each one being grieved for that which had befallen
	17 (Darby) And these signs shall follow those that have believed: in my name they shall cast out demons; they shall speak with new tongues; 18 (AVRLE) They shall take up serpents; ¹¹⁵ and if they drink any deadly thing, ¹¹⁶ it shall not hurt them; ¹¹⁷ they shall lay hands on the sick, and they shall recover.		29 (AVRLE) Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. ¹¹⁸	
[[16 ¶ (Rotherham) And, the eleven			1 ¶ After these things Jesus shewed	<i>G.Pet: 15.60 departed unto his own</i>

¹¹² "into the name"; as in #1Co 10:2, "And were all baptized unto (or rather 'into') Moses"; and #Ga 3:27, "For as many of you as have been baptized into Christ."

¹¹³ *To every creature*, a manner of speech most common among the Jews:

¹¹⁴ It was a symbolic art with the same word used in the LXX when God breathed the breath of life upon Adam (#Ge 2:7). It occurs also in #Eze 37:9

¹¹⁵ Several MSS. add ενταις χειραι, in their hands .This was literally fulfilled when Paul shook the viper from his hand. See #Ac 28:5,6. Lu 10:19 Lo! I have given you the authority--to be treading upon serpents and scorpions, and over all the power of the enemy, and, nothing, unto you, shall in anywise do harm;

¹¹⁶ (καν θανασιμον τι πωσω). This is the only N.T. instance of the old Greek word θανασιμος (deadly). #Jas 3:8 has θανατηφορος, deathbearing.

¹¹⁷ There is a similar promise in #Isa 43:2. Lu 10:19 Lo! I have given you the authority--to be treading upon serpents and scorpions, and over all the power of the enemy, and, nothing, unto you, shall in anywise do harm;

¹¹⁸ Rab. Tanchum: "Rab. Simeon ben Lachesh saith, The proselyte is more beloved by the holy blessed God than that whole crowd that stood before Mount Sinai; for unless they had heard the thundering, and seen the flames and lightning, the hills trembling, and the trumpets sounding, they had not received the law. But the proselyte hath seen nothing of all this, and yet he hath come in, devoting himself to the holy blessed God, and hath taken upon him (the yoke of) the kingdom of heaven."

<p>disciples, <i>went into Galilee</i>, unto the mountain which, Jesus, had appointed¹¹⁹ them;]]</p>		<p>[[40 (AVRLE) And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, [—as we phrase it, they thought the news too good to be true.] and wondered, he said unto them, Have ye here any meat?¹²⁰ 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 (Douay) And when he had eaten before them, taking the remains, he gave to them.]]</p>	<p>himself again to the disciples <i>at the sea of Tiberias</i>; and on this wise shewed he himself. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 <i>This is now the third time that Jesus shewed himself to his disciples</i>, after that he was risen from the dead. 15 ¶ So when they</p>	<p>house. . But I, Simon Peter, and Andrew my brother, took our nets and went unto the sea: and there was with us Levi the son of Alphaeus, whom the Lord</p>
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¹¹⁹ This appointment is recorded in #Mt 26:32. That the interview here recorded was the same as that referred to in one place only—#1Co 15:6 —when "He was seen of above five hundred brethren at once; of whom the greater part remained unto that day, though some were fallen asleep," is now the opinion of the ablest students of the evangelical history. Nothing can account for such a number as five hundred assembling at one spot but the expectation of some promised manifestation of their risen Lord: and the promise before His resurrection, twice repeated after it, best explains this immense gathering.

¹²⁰ Anything to eat (βρωσμον). Only here in the N.T., though an old word from βιβρωσκω, to eat.

			<p>had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 ¶ Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?</p>	
20. (YLT) teaching them to observe all, whatever I did command you; and lo, I am with you all the days¹²¹—till the full end of the age.'		48 (AVRLE) And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city	4 (AVRLE) And, being assembled together ¹²² with them, commanded them that they should not depart from Jerusalem, but wait for the promise	ACTS 1: 3 (AVRLE) To whom also he shewed himself alive after his passion ¹²³ by many infallible proofs, ¹²⁴ being seen of them forty

¹²¹ και ιδου εγω μεθυμων επι πασας τας ημερας—literally, Behold, I am with you every day

¹²² Being assembled together with them (συναλιζομενος). Present passive participle from συναλιζω, an old verb in Herodotus, Xenophon, etc., from συν, with, and αλιζω, from αλης, crowded. The margin of both the Authorized and the Revised Versions has "eating with them" as if from συν and αλς (salt). Salt was the mark of hospitality. There is the verb αλισθητε εν αυτω used by Ignatius Ad Magnes. X, "Be ye salted in him." But it is more than doubtful if that is the idea here though the Vulgate does have convescens illis "eating with them," as if that was the common habit of Jesus during the forty days.

¹²³ *After his passion* (μετα το παθειν αυτον). Neat Greek idiom, μετα with the articular infinitive (second aorist active of πασχω) and the accusative of general reference, "after the suffering as to him." For παθειν used absolutely of Christ's suffering see also #Ac 17:3; 26:23

¹²⁴ Luke does not hesitate to apply the definite word "proofs" to the evidence for the Resurrection of Christ after full investigation on the part of this scientific historian. Aristotle makes a distinction between τεκμηριον (proof) and σημειον (sign) as does Galen the medical writer.

<p>In the MSS. and versions there are various subscriptions, or epigraphs, to this Gospel: the following are the principal:—</p> <p>"The Gospel according to Matthew—written by him in Jerusalem—in Palestine—in the east—in the Hebrew dialect—in Hebrew—eight years after the ascension of Christ—interpreted by John—by James the brother of the Lord."</p> <p>The subscription in some copies of the Arabic version is very full: "The end of the copy of the Gospel of Matthew the Apostle. He wrote it in the land of Palestine, by inspiration of the Holy Spirit, in the Hebrew tongue, eight years after the bodily ascension of Jesus the Messiah into heaven, in the first year of the reign of Claudius Caesar, king of Rome."</p>		<p>of Jerusalem, until ye be endued with power from on high.</p>	<p>of the Father, which, saith he, ye have heard of me.</p>	<p>days, and speaking of the things pertaining to the kingdom of God:</p>
	<p>19 ¶ (AVRLE) So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.¹²⁵</p> <p>20 (AVRLE) <i>And they went forth,</i> and preached every where, the Lord working with them,¹²⁶ and confirming the word with signs following. Amen.</p> <p>There are various subscriptions to this book in the MSS. and versions; the principal are the following: "The holy Gospel according to Mark is ended written by him—in EGYPT—in ROME—in the Latin tongue—directed by Peter the 10th-12th year after the ascension of Christ—preached in Alexandria, and all its coasts."</p>	<p>50 ¶ (Rotherham) And he led them forth as far as unto Bethany; and, uplifting his hands, he blessed them.</p> <p>51 (AVRLE) And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.</p> <p>52 (AVRLE) And they worshipped him, and <i>returned to Jerusalem</i> with great joy: 53 (AVRLE) And were continually in the temple, praising and blessing God. Amen.</p>		

¹²⁵ In that exalted attitude He appeared to Stephen (#Ac 7:55,56); and it is thereafter perpetually referred to as His proper condition in glory. Ro 8:34 Eph 1:20 Col 3:1 Heb 1:3 8:1 10:12 12:2 1Pe 3:22 Re 3:21}

¹²⁶ The Lord working with them (του κυριου συνεργουντος). Genitive absolute. This participle not in Gospels elsewhere nor is βεβαιουντος nor the compound επακολουθουντων, all in Paul's Epistles. πανταχου once in Luke.

Event	Date	Bible Ref.	Para-Biblical	Secular
Augustus decrees census	8 BC		Syria, under Saturninus [TERTULLIAN]	
Conception of John	6 BC		[~Yom Kippur: September 22 ¹²⁷]	
Annunciation/Conception Herodian enrollment Birth of John the Baptist Birth of Jesus Christ	5 BC [March 25]: June 24 December [& Kislev] 25 th		[under Quirinius] http://www.cgsf.org/dbeattie/calendar/?roman=5bc Feast of Dedication (Chanukah) Kislev 25-Tebet 2, 3757 December 25, 5 B.C.	
Circumcision of Christ	4 BC Jan 1 st			
Magi; Massacre of the Innocents ¹²⁸ /Flight to Egypt	2 BC, Jan 6 th			
Herod dies	1 BC		Shebat 2 ¹²⁹ [Jan 28]: ¹³⁰	
Holy Family attend Feast	March 4, AD 9 AD	Luke 2:42		
John Baptist begins ministry	Fall 26 AD ¹³¹	Luke 3:1ff		Josephus
Jesus baptized	Jan 6, 27 AD	Matt 3	by John [John 1:15]	
Jesus' 1 st Temple cleansing	[1 st] Passover 27 AD	John 2	Talmudic references to Temple disturbances	
	{Pentecost?}	John 4		
Jubilee Year begins	Sabbatical year ends	[John 4:34]		
Jesus Christ affirms Jubilee	September 29, AD 27	[Luke 4]		
	Purim? Mar 29, AD 28	John 5:1 ¹³²	Joh 5:16 And therefore did the Judeans persecute Jesus, and sought to slay him , because he had done these things on the sabbath day.... 5:18 Therefore the Judeans sought the more to kill him , because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Mat 12:14 Then the Pharisees went out, and held a council against him, how they might destroy him. Mar 3:6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. Luk 6:11 And they [Scribes & Pharisees] were filled with madness; and communed one with another what they might do to Jesus. Choosing the 12 [Matt 10:1ff=Mark 3:13=Luk 6:12]. John inquires of Christ [Matt 11:2ff] Commissioning the 12 [Mark 6:7ff=Luke 9:1ff] John beheaded [Matt 14:1ff=Mark 6:7ff=Luke 9:7-9]	
John Imprisoned		Matt 4:12	John inquires of Christ [Matt 11:2ff]	Josephus, Josippon

¹²⁷ <http://www.cgsf.org/dbeattie/calendar/?roman=-5>

¹²⁸ **Prudentius** mentions the Innocents in his hymn on the Epiphany. **Leo** in his homilies on the Epiphany speaks of the Innocents. **Fulgentius of Ruspe** (6th century) gives a homily *De Epiphania, deque Innocentum nece et muneribus magorum* ("On Epiphany, and on the murder of the Innocents and the gifts of the Magi")

¹²⁹ M. Moise Schwab, who studied *Megillath Taanith*, felt that it was really the second of the days, *Shebat* 2 (January 28th) that was the actual day commemorating Herod's death.[S. Burnaby, *The Jewish Calendar*, 261.]

¹³⁰ **The Date of Herod's Death: The Errors Corrected** Murrell Selden writes: "There has been considerable confusion among scholars as to the date of the death of Herod the Great. However, this writer believes the matter to be simple. This writer tries to find the date, assuming the traditional date of Shebat 2 for his death. The chief problem has been in finding the correct year. This writer uses the reference information from Antiquities of the Jews by Josephus ... My anchor for dating the regnal years for Herod the Great is a well known date, the battle for the Roman Empire at Actium. ... Based upon the writings of Josephus (which appear to be mostly accurate), the anchor date of the war between Antony and Octavius Caesar, and calculations of relevant lunar events, it appears that Herod the Great died on January 26 (Shebat 2) in 1 B.C.E."

¹³¹ Luke's perspective on the "reign" of Annas indicates that he would view the reign of Tiberius from his co-regency with Augustus as functionally reigning. Thus, the "reign" of Tiberius through co-regency with Augustus would have started in A.D. 11, making his year 15 to be A.D. 26; the testimony of Tertullian (*Against Marcion* I.xv), that "the Lord has been revealed since *the twelfth year* of Tiberius Caesar" refers to Jesus' baptism and the beginning of his public ministry, counting from the death of Augustus, rather than co-regency

¹³² Petavius supposes that the feast of **Purim**, or lots, is here meant. The feast of **John** 5 fell on a Sabbath (5:9). The only feast day to fall on a Sabbath between AD 25 and 35 **was Purim of 28**. (Faulstich, E. W. 1986 *Computer Calendar: IBM Software*. Spencer, IA: Chronology Books).

			Commissioning the 12 [Mark 6:7ff=Luke 9:1ff] John beheaded [Matt 14:1ff=Mark 6:7ff=Luke 9:7-9]	
Jesus Christ feeds 5000	[2 nd] Passover Season 28 AD	Matt 14:14ff, John 6:3ff		
Conspiracy “hatched”		Matt 12:14		
First year of fifth Millennium ¹³³	<i>Yom Teruah</i> , 28 AD		John 7:1 After this Jesus traveled throughout Galilee. He stayed out of Judea because the Judeans wanted to kill him . <i>Luk 13:31</i> The same day there came certain of the Pharisees , saying unto him, Get thee out, and depart hence: for Herod will kill thee	
	<i>Sukkot</i>	John 7:2ff		
Execution of John	Late 28 AD	Matt 14:3-13	John beheaded [Matt 14:1ff=Mark 6:7ff=Luke 9:7-9]	Josephus, Josippon
Jesus at Temple for “Chanukah”	Winter 28 AD	John 10:22		
Raising of Lazarus	Early 29 AD	John 11		
Conspiracy finalized	Early 29 AD	John 11:49-53		
Arrest Warrant for Jesus	40 days before Passover 29 AD]	John 11:57	T.B. <i>Sanh</i> 43a “On the eve of the Passover Yeshu the Nazorean was hanged. For forty days before the execution took place, a herald went forth and cried, ‘He is going forth to be stoned because he has practiced sorcery and enticed Israel to apostasy. Any one who can say anything in his favor, let him come forward and plead on his behalf.’”	
	[Purim]			
Triumphal Entry Monday Tuesday Wednesday	Sunday: Nisan 9 [eve of 10th]: Nisan 10 Nisan 11 Nisan 12 – “Greeks” [Greek-speaking Jews of the	[John 12:20]	Hananiah @ Gamaliel’s with Christ ¹³⁴ with representatives from King Agbar’s court in Eddessa [Moses of Khorene, II.xxx-xxxj] ¹³⁵	

¹³³ Jerome’s *Chronicle*: (Olympiad) “**202.1** [AD 29] The beginning of the 81st Jubilee, according to the Hebrews” [i.e., the year after the completion of 80 Jubilees=4000 years]

¹³⁴ *Doctrina Addai*: “[Hananiah=Ananias, Jos. *Ant. Ant* 20.2.3-4] went forth from Edessa on the fourteenth day of Adar, and entered Jerusalem on the twelfth day of Nisan, on the fourth day of the week. And he found Christ at the house of **Gamaliel**, a chief of the Jews.” According to *Clem Hom* 2.1, Zaccaeus had a brother Sophonias [Zephaniah], and was ordained Bishop of Caesarea Maritima [*Hom* 3.63]. Also among Peter’s entourage at Caesarea were “**Ananias** and Haggæus the Jamminians” [*Clem Hom* 2.1], otherwise said to be from Edessa and Panæas respectively.

¹³⁵ Thomas Ardzrouni, an Armenian historian of the tenth cent., affirms Abgar’s evoys belonged to the group of Gentiles who asked Philip to present them to Jesus according to John 12:20-22. González thinks that Thomas surely derived these data from ancient sources. González, *Leyenda*, 76 n. 19. In Acts 2:5 we read that in AD 29 in Jerusalem there were many Jews coming from everywhere, also from Mesopotamia and Cappadocia (ibid. 2:9-12): it is very probable that Jews from Osrhoene too (in Mesopotamia, near Cappadocia) visited Jerusalem in AD 29 and then, back home, related what they saw and heard. For the importance of these Jews who listened to Peter’s first preaching in Jerusalem in relation to the early spread of Christianity see C.P. Thiede, *Ein Fisch für den römischen Kaiser* (München: Luchterhand, 1998), 120 and *passim*. J.A.T. Robinson [*Twelve New Testament Studies*. London: SCM Press Ltd., 1962. pp.107-125] notes: “They are Greek-speaking Jews, of whom it is specifically stated that they had ‘come up to worship at the feast’ (12.20) and there is no suggestion that they are merely ‘God fearers’ or even that they had once been Gentiles. All that we can deduce with certainty is that they spoke Greek rather than Aramaic (and hence presumably the approach through Philip, with his Hellenistic name and place of origin (12.21)), and that they were in Jerusalem for a specifically Jewish reason. In fact, the Evangelist has already at an earlier point (7.35) equated the term ‘the Greeks’ with ‘the Dispersion among the Greeks’, that is, Greek-speaking Diaspora Judaism.⁷ [‘The words m» e,,j Diaspor:n t:n `Ell»nwn mšllel poreŰesqai ka^ didŰskein toŰj `Ellhnaj; are unfortunately ambiguous. ‘The Diaspora of the Greeks’ could mean ‘the Greek-speaking Diaspora’ (i.e. Jews) and ‘the Greeks’ be an abbreviated way of referring to the same group. Or it could mean ‘the Diaspora resident among the Greeks’, in which case ‘the Greeks’ would be Gentiles. H. Windisch comes down in favour of the latter in *TWNT* (art. “E11hn) II, 506. But K. L. Schmidt, *ibid.* (art. diaspora) II, 102, insists on leaving both possibilities open (cf. H. J.

11] -Peter freed, [ordains Evodius, then to Upper Galatia [1Pet 1:1-3]] -Nazoreans first called “Christians”; <i>Didache</i> written [Acts 11:26, <i>Did</i> 12:4]			<i>Solomonic Psalms/Odes?</i>	
Matthew composes Hebrew Gospel	41 AD		Mss Coliphons	
Mark evangelizes Alexandria	41 AD		Philo (via Eusebius)	Claudius’ <i>Letter to the Alexandrians</i>
James bar Zebedee martyred; [Peter goes to Antioch]	42 AD	Acts 12 [12:17, Gal 2:11,]	Origen, Jerome	
Simon Magus goes to Rome; Peter (& Mark) go to Rome; writes <i>I Peter</i>	42 AD	1Pet 5	JusM (<i>Apologia</i> 1.26 & 56), Irenaeus <i>Adv.Haer.</i> 1.23; Jerome’s <i>Chronicon</i> : 2 nd year of Claudius [Papias, ClemA]	
James the Just writes “the 12 tribes”	42 AD	James 1:1	[During Claudian campaign in Britain?]	
[Peter returns to Jerusalem] Mark composes gospel at Rome	43 AD	[Acts 12:1-3]	Mss Coliphons, Theophylact [Syriac <i>Teaching of Simon Cephas</i> has Peter arriving in 3 rd year of Claudius]	
Herod Agrippa dies	44 AD	Acts 12		Josephus
Mark publishes Alexandrian edition of gospel	45 AD	[Acts 13:13]	Chrysostom, Mss Coliphons, Isadore	
Paul’s 1 st missionary journey	45-48 AD	Acts 13-14	Sergius Paulus is proconsul of Cyprus when Barnabas and Saul visit the island (Ac 13:7). The proconsul Paulus is mentioned in a Greek inscription of Soloi (Hogarth, <i>Devia Cypria</i> , 1889, 114) and Lucius Sergius Paulus in <i>CIL</i> , VI, 31, 545, but, as no mention of his being proconsul is here made, it is probably earlier than that time. The Soloi inscription bears the date 53 AD, but Sergius Paulus was not proconsul in 51 or 52 AD. It could not be later and may have been earlier.	
			In Antioch “a long time,” A.D. 48 fall – A.D. 49 spring/summer (Perhaps Galatians written at Antioch, A.D. 49 [early date])	
Thecla, then Tryphaena & Tryphosa converted	46-7		<i>Acts of Thecla</i>	One daughter, Pythodorus II, and Rhometalces II became the new Roman Client Rulers of Thrace from

				38 until 46, when she was possibly murdered alongside her husband, when Rhoemetaces II was murdered by insurgents
Luke publishes gospel in Achaia, Greece; Apostolic Council at Jerusalem ; Mary dies; Matthew's gospel translated into Greek; Thomas heads for India; Nicholas rejects council and forms sect	48 AD	Acts 15	<i>Mss Coliphons; Nicephorus Callistus; Acts of Thomas; ClemA (Stromata 3.4).</i>	48/49 was a sabbatical year and his explains why there was a need for Paul to "remember the poor" (Gal 2:10) (Sabbatical years caused poverty) and it also explains why Paul recalls the time interval of "14 years" (two Sabbatical year cycles).
Paul's 2nd missionary journey	48-52 AD	Acts 15:36-18:22; & 2 Thessalonians		

Barnabas and Mark go to Cyprus	48 AD	Acts 15:39	<i>Acts of Barnabas</i>	
Paul writes "Romans"???	49 AD	Act 16:12 and from there we went to the city of Philippi. Philippi is a leading city in that part of Macedonia, and it is a Roman colony. We were in this city for a number of days.	1Co 16:24 My love be with you all in Christ Jesus. Amen. « <i>The first epistle to the Corinthians was written from Philippi by Stephanas and Fortunatus and Achaicus and Timotheus.</i> »	
Famine in Rome seen as divine judgment; Claudius issues Nazareth decree against tomb desecration; Claudius expels Jews from Rome ¹³⁶ as a result of continued controversy about "Chrestus"	49 AD	[Acts 11, 18]		[Josephus], Suetonius, Tacitus, Dio, Nazareth Decree
1 <i>Thessalonians</i> , written from Athens 2 <i>Thessalonians</i> , written from Athens	49-50 AD	Acts 17; 1Thess 3:1	1 st [From Laodicea .—Cod. Claromont; and sent by the hands of Timotheus.—SYRIAC. sent by Silvanus and Timotheus.—COPTIC], 2 nd written from Corinth —Author of the SYNOPSIS. «The first & second epistle to the Thessalonians was written from Athens . Common Greek text» and sent by Silvanus and Timotheus. —COPTIC.: The Second Epistle to the Thessalonians, which was written at Laodicea in Pisidia, was sent by the hands of Tychicus.—SYRIAC. —sent by Titus and Onesimus.—Latin Prologue	
Paul at Corinth; <i>Didache</i> published?	50-52 AD	Acts 18:1-11		
Paul brought before Gallio at Corinth	July 51 AD	Acts 18:12		Suet (<i>Claudius</i> 25); Claudius <i>Letter to Delphi</i>
John bar Zebedee preaches at Rome	51 AD		[Shelemon <i>Book of the Bee</i>]; Apringius of Beja; Abbot Beatus of Liebana	Barry Danylak : a severe food shortage in Corinth in 51 ("Tiberius Claudius Dinippus and the food shortages in Corinth", <i>Tyn Bul</i> 59.2 (2008). causing civil unrest and attacks on the rich. This explains why the Jews attacked Sosthenes (Acts 18:17), who, being the synagogue ruler, had been the

¹³⁶ Paulus Orosius *Historiarum adversum paganos libri VII* 7.6.15-16

				benefactor of the Jews, but had defected to the Christians
Paul's 3 rd Missionary journey	52/3-56 AD	Acts 18:22-21:17		
- <i>Romans</i> [from Corinth] -Paul at Ephesus - <i>Colossians</i> [from Ephesus, during imprisonment Col 4:3,18] -1 <i>Cor</i> ? [from Ephesus, after imprisonment 1Co 15:32] -1 <i>Tim</i> [from Laodicea, after release from Ephesus]		Colophons: The first to Timothy, written from Laodicea.-A. The first to Timothy, written from Ladikia.-CLAROMONT. Written from Laodicea, which is the metropolis of Phrygia.-The first to Timothy, written from Laodicea, which is the metropolis of Phrygia of Pacatiana.-Common GREEK TEXT, and several MSS; Probably from Nympha's house [Col 4:15]	Wherever he was, he writes uncertain how long he may be detained from coming to Timothy (#1Ti 3:14,15). BIRKS shows the probability that he wrote from Corinth, between which city and Ephesus the communication was rapid and easy. His course, as on both former occasions, was from Macedon to Corinth. He finds a coincidence between #1Ti 2:11-14, and #1Co 14:34, as to women being silent in Church; and #1Ti 5:17,18, and #1Co 9:8-10, as to the maintenance of ministers, on the same principle as the Mosaic law, that the ox should not be muzzled that treadeth out the corn; and #1Ti 5:19,20, and #2Co 13:1-4, as to charges against elders. It would be natural for the apostle in the very place where these directions had been enforced, to reproduce them in his letter.	
Felix's tenure in office	53-54		Sordi	Nero became Emperor Oct. 13, A.D. 54. Poppaea, his Jewish mistress and finally wife, may have had something to do with the recall of Felix at the request of the Jews.
John Bar Zebedee receives vision of Apocalypse on isle of Patmos, where he was banished for violating Claudius' decree; Dionysius writes him letter	54 AD		Epiphanius; Apringius of Beja; Abbot Beatus of Liebana; Dionysius Areopagite	
Paul writes "pre-Corinthians"	Late 54 AD	Cp 1Cor5:9&2Cor6:14-7:1		
Paul writes I Corinthians from Philippi	Spring 55 AD	Cp Acts 16:12 & Acts 20:6; 1Co 16:8 shows it was written at Ephesus. BENGEL conjectures that perhaps, however, it was sent from Philippi (#1Co 16:5), because the deputies of the Corinthians had accompanied Paul thither. From Ephesus there was a road to Corinth above Philippi.	1Co 16:24 My love be with you all in Christ Jesus. Amen. «The first epistle to the Corinthians was written from Philippi – in Macedonia - by Stephanas and Fortunatus and Achaicus and Timotheus.» 1Co 16:5 ¶ Now I will come unto you, as soon as I have passed through Macedonia,--for I do pass through Macedonia,	Ac 20:6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.
Paul writes "severe letter" to Corinthians	Summer 55 AD	Cp. 2Cor2:3-4&2Cor 10-13		
Paul writes 2 Corinthians from Philippi	Late 55 AD		Mss Coliphons: To the Corinthians, the second.—The second to the Corinthians is completed.—The second to the Corinthians is finished.—To the Corinthians, the second, written from Philippi.—Written from Philippi by Titus.—Written from Philippi by Titus and Luke.—By Titus, Barnabas, and Luke.—The Second Epistle to the Corinthians was written from Philippi of Macedonia, and sent by Titus, SYRIAC.—The End of the Epistle. It was written from the city of Philippi by Titus and Luke. Praise be to God for ever, ARABIC. - - Written in Philippi of Macedonia, and sent by Titus and Luke, COPTIC.—The Second Epistle to the Corinthians is ended; which was written from Philippi of Macedonia, by Titus and Luke, SYR. PHILOX.	2 Cor 12:2 was written during a Sabbatical year 55/56
Paul tried under Porcius Festus	first half of 55.	Ac 24:27		Antiq. xx.viii. & 9.

transferred to Rome, arrives; <i>Philippians</i>	start of 56	Acts-27-28:16; Ephesians/Laodiceans, Colossians, Philemon,	In 56, the Praetorian prefect was Afranius Burrus, a friend of Seneca, a tolerant and wise man - which explains the conditions of Paul's captivity, a rather mild form of house arrest in which he was under surveillance by a Praetorian guard but he could meet with anyone he wished	
Apocalypse of John published in 2 nd year of Nero's Reign	56 AD		Mss Coliphons; <i>Toledoth Yeshu</i> [Hebrew Version?]	
Paul appoints Linus (& Anancletus) over church at Rome	57 AD	[2Tim4.21]	Iren (Adv Haer3.3.3); Liberian Catalogue; Rufinus (pref to Clementina) Apostolic Constitutions, 7:46 "Concerning the bishops [overseers] who have been ordained in our lifetime, . . . OF THE CHURCH OF ROME, LINUS, SON OF CLAUDIA, WAS FIRST ORDAINED BY PAUL, . . ."	
Seneca made <i>consul suffectus</i>	Second-half 57		Inscription: DeRossi Bull.Chris. 1866, p.62	
Correspondence with Seneca	58-64 A.D	Hebrews	Existed in the fourth century, for Jerome mentions it, says it was 'read by many', and is led by it to insert Seneca in his catalogue of Christian authors; Augustine also, quoting the genuine Seneca, says, 'of whom some letters to the apostle Paul are current read'. The Pseudo-Linus inserts a paragraph in his Passion of Paul telling how Seneca frequently conversed and corresponded with Paul, admired him much, and read some of his writings to Nero.	
Paul released, heads for Spain	58-61 AD	[Rom 15:24,28 - The Ethiopic version reads it, "Lasitania", designing, no doubt, Lusitania, which was formerly a part of Spain, now called Portugal.]	Theodoret (on #Php 1:25 2Ti 4:17) among others, say that after he was released from his captivity, when he was brought before Nero, he passed two years in Spain Clement of Rome speaks of the apostle as having reached "the extreme limit of the West" (I Epistle, v).	Acts of Xanthippe 7
<i>Hebrews</i> [Hebrew version]	59 AD	[Heb 10:34]		
<i>Hebrews</i> [Luke's Greek Translation in Egypt]	~60			
<i>Jude</i>	AD 61-2			
James the martyred in Jerusalem:	62 AD	Apostles convene and appoint Simon, son of Cleopas, head of the Jerusalem church "of the circumcision." Greek gospels of Matthew, Mark [revised], and Luke are officially recognized; gospel of John commissioned	Hegessipus, Muratori Fragment	Josephus
Jerusalem (and Judaeen) church migrate to Pella	62-66 AD		Eusebius; Epiphanius	
Paul arrested - taken to Rome; preliminary hearing		II Timothy 4:16-17		[63]
<i>2 Timothy</i> ¹³⁷ Peter returns to Rome shortly after; <i>2 Peter</i>	autumn of 63	(cf. 2Tm 4, 21).	Symeon Metaphrastes	

¹³⁷ M. SORDI: The first victim of Nero's decision to attack the Christians on the basis of the old *senatusconsultum* was, in my view, Paul, who was well known in court circles: the incrimination is testified to in the *Second Epistle to Timothy*, written in the autumn of a year that could well be 63 (cf. 2Tm 4, 21). Paul was once more in prison in Rome, but this time awaiting sentence, but certainly not for the fire (precisely because he was under "civil" arrest Paul could ask for books and a cloak).

Paul beheaded under “the governors” of Nero; Linus (& Cletus) martyred	January 25, 64?	Sept 23, 64?	ClemR 5:4; martyr. Pauli; Mss Coliphons; Liber Pontificalis	The first victim of Nero’s decision to attack the Christians on the basis of the old senatusconsultum was Paul, who was well known in court circles
Peter appoints Clement; crucified head down ¹³⁸	October 13, 64	Apostolic Constitutions, 1:46 "Concerning the bishops [overseers] who have been ordained in our lifetime, . . . AND AFTER LINUS'S DEATH, CLEMENT THE SECOND, ORDAINED BY ME, PETER. – Seneca, “Dial. Ad Marcia” in Moral Essays 6.20.3 with Origen (via Eusebius, Eccl Hist 3:1)	Tert (Praescr 22); Jer (deVirIll 15) The arrest and the sentence of Peter, together with that of the other Christians of Rome, was instead to take place after the fire of 64: his martyrdom, by crucifixion in the horti neroniani (the gardens of Nero), cannot be separated - as collation of the description of Clemens Romanus (1Cor 5) and that of Tacitus (Annales XV, 44) reveals - from that of the multitudo ingens (enormous crowd) – poly plethos that Nero offered as entertainment, along with a circense ludicrum (circus show), to the people of Rome, making available hortos suos (his gardens): Guarducci has suggested the festivities of 13 October 64	Isadore Chronicon 70 “Because of Simon [Magus]’s death, Peter was crucified by Nero and Paul was killed with a sword. In this same storm, Persius the poet died [AD 64?]. In addition, Lucan [April 30, 65 AD] and Seneca [AD 65] were killed by order of Nero”
<i>Gospel of John</i> the Beloved Disciple 1-2John <i>Apocalypse of Peter</i>	65 AD		published in Ephesus: Mss Coliphons	
	66		Jewish Revolt begins	
<i>Ascension of Isaiah</i> <i>Gospel of Peter</i>	~67 AD		Tradition makes Philemon the bishop of Colosse (Apostolical Constitutions, vii, 46), and the Greek Martyrology (Menae) for November 22 tells us that he together with his wife and son and Onesimus were martyred by stoning before Androcles, the governor, in the days of Nero. With this the Latin Martyrology agrees (compare Lightfoot, Ignatius, II, 535).	
<i>Acts of Paul</i>	AD 68		Ceresa-Gastaldo has shown that Jerome’s “care for the chronology is constant and fundamental”; from this he was able to deduce from the <i>156421</i> and Chronicon that the “History of Paul” [incorporating the earlier Acts of Paul and Thecla] was originally published between AD 68-98 [Studia Patristica 15 (1984) 55-68]	Shalom
<i>Clements</i> writes letter to Corinthians;	69-70 AD	[Phil 4:3]	Orig (comm. In Joan 1.29) Eus (Hist 3:15-16)	
	70		Jerusalem/Temple destroyed	
Pella church starts to migrate back to Jerusalem; <i>Barnabas</i> written in protest	72 74 AD		Masada falls	

c. AD 85 *Shepherd*
 [Preaching of Peter]
 [Preaching of Paul]

¹³⁸ [Margherita Guarducci](#), who led the research leading to the rediscovery of Peter’s tomb in its last stages (1963-1968), concludes Peter died on October 13 A.D. 64 during the festivities on the occasion of the “*dies imperii*” of Emperor Nero. This took place three months after the disastrous fire that destroyed Rome for which the emperor wished to blame the Christians. This “*dies imperii*” (regnal day anniversary) was an important one, exactly ten years after Nero acceded to the throne, and it was ‘as usual’ accompanied by much bloodshed. M. SORDI: The arrest and the sentence of Peter, together with that of the other Christians of Rome, was instead to take place after the fire of 64: his martyrdom, by crucifixion in the *horti neroniani* (the gardens of Nero), cannot be separated - as collation of the description of Clemens Romanus (*1Cor* 5) and that of Tacitus (*Annales* XV, 44) reveals - from that of the *multitudo ingens* (enormous crowd) – *poly plethos* that Nero offered as entertainment, along with a *circense ludicrum* (circus show), to the people of Rome, making available *hortos suos* (his gardens):

AD 90	Papias' <i>Exegeses</i>
AD 95-6	<i>Revelation</i> - Greek
c. 100	<i>Acts of Andrew</i> of Xenocharides & Leonidas <i>Acts of John at Rome</i>
c. 138	Justin's <i>Dial.</i> with R. Tarphon
C. 150	Leucian <i>Acts of John</i> <i>Epistle of the Apostles</i>
